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THE

BAPTIST MISSIONARY MAGAZINE.

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REFLEX USEFULNESS OF CHRISTIAN MISSIONS. N^o. III.

IX. As the utility of Foreign Missions appears in the diversified and extensive appeal which they make to our various sensibilities, so it is natural to observe, in the next place, that their utility appears in the stimulus which they give to *all kinds of benevolent action*. The principle of benevolence in all its forms of manifestation is essentially one and the same. Love to God is of the same genus with faith in Christ, and faith in Christ with humility for sin, and humility for sin with love to men; and he who hath no Christian attachment to his brother whom he hath seen, cannot love God whom he hath not seen. One branch, then, of true benevolence is connected with every other by fibres that can never be untwisted. He, therefore, who is animated by a religious zeal for the heathen as one part of the moral creation, will, unless he distort his character, feel a kindly interest in the welfare of his kindred, and acquaintance, and countrymen. If he strive to raise the community toward so high a degree of self-denial as will induce them to give up their silver, or their friends, or themselves for the good of Arracan or Caffraria, he will find that many who are not raised to this height of beneficence, are yet raised higher than they would otherwise have been; many who are not persuaded to deny themselves for so remote a people, become ashamed to refuse all sacrifice of self, and will consent to renounce their own good for their fellow-citizens in need, if they may be exempted from self-renunciation for foreigners. They will consent to an abandonment of *some* personal good, although they cannot relinquish *all* that is demanded of them. By aiming high, we may not reach the precise mark we aim at, but shall reach a higher mark than if our aim be low. When our young men have so little of disinterested love, that all of them shrink back from Rangoon and Bassein as the scene of their ministry, they will also recoil from service in Wisconsin and Iowa; but the same wave that sweeps some of them to heathen shores, will waft others, if not so far, yet much farther than they could have been conveyed, had no billow arisen upon the calm dead sea.

An intelligent man, who is interested for Pagans, must perceive that their welfare is in a measure dependent on the good estate of Christians, and he must, therefore, pray for the churches at home as the fountains of influence from which flow the streams that are to fertilize the wastes of heathenism. Is there any danger that a desire for the conversion of idolaters will lessen our interest in the circulation of religious tracts among the ignorant and impenitent of our own land? Do we not know that every such tract may awaken the mis-

sionary spirit in hundreds who may read it, and may thus add to the number of those who call upon the name of the Lord for the missionary enterprise? Will not an interest in the welfare of China and Japan increase our alacrity in circulating the Bible among our destitute countrymen; for do we not know that every volume of that blessed word may be the means of augmenting the number of those who labor and pray for China and Japan? If our bosoms glow with affection for the islanders of the sea, shall not we feel an interest in the sailor, who visits those islands, and the renewal of whose heart may make his voyage a circumnavigation of charity, and his debarkation at Honolulu as enlivening, as it has hitherto been disheartening, to her infant churches? A rational zeal in foreign missions will incite to new efforts in behalf of our own Sabbath schools; for every book that is read in these schools may give an impulse to some future missionary of the cross, and may sow the seeds of a tree whose leaves shall be for the healing of the nations. It has been sometimes feared that our interest in foreign lands would absorb the interest which we ought to feel in our newly organized States. Distinguished men in foreign climates have pronounced it to be our duty to direct all our beneficence into this western channel. The importance of agonizing effort for this part of our land cannot be overrated. The hope of Protestantism is garnered up there. To a great extent the destinies of the world lie there. If that vigorous population become like the ancient cities of the plain, they may extend their corruption throughout this whole country; and when this country devotes its energies to the service of sin, it may contaminate all the nations of the earth. In fifty years from this time, it is estimated that our land will contain one hundred millions of inhabitants, all speaking the same language, and possessing that elasticity and hardihood which come from the mingling of different races on a fresh soil and under equal laws. According to our present ratio of increase, we must have two hundred and seventy-six millions of inhabitants in a century from the present time. Who does not see, then, that if our stern and energetic western population sink into vice, and draw down with them their eastern brethren, we, as a nation, shall fall not alone; but the weaker tribes on whom our gripping hands have been fastened, will go down with us, like the ancient temple upon the giant who held its pillars. If we love our world then, we must love our country, which may be, and we trust will be, the great instrument of the world's salvation. We must love our Western States, which will soon be neighbors to Canton and Peking, and whose ports will be the theatre of oriental traffic. From their buoyant and versatile population, we trust will go forth missionaries to Bombay and Ceylon. They will be, we hope, some of our most zealous and effective co-laborers in the enterprise of evangelizing the world. Less than forty years ago, more than two hundred and sixty-four churches in western New York were sustained by our Home Missionary Societies, and some of them are now among the most liberal contributors to the American Board. The church first gathered in the city of Utica was aided by the Hampshire Missionary Society of Massachusetts, and now perhaps accomplishes more for the heathen than any two of the churches that fostered its infant growth. These facts are but specimens of a multitude, and they show that in laboring for our *new* settlements, we are raising up missionaries for the *old* world. A thousand churches have been nurtured by our home missions, and are now conspicuous among auxiliaries of the foreign enterprise; and had it been necessary, it would have been a wise policy for our Foreign Societies to have made a temporary diversion of their funds to the sustaining of those feeble churches, for the sake of

receiving a larger return, "some forty, some sixty, and some an hundred fold." During the last fifteen years, more than fifty thousand individuals have been received on profession of their faith into the churches connected with a single Home Missionary Society; and who that wishes to evangelize India and Turkey, can restrain the prayer that in the fifteen years to come, twice fifty thousand coadjutors in the labor for the world's conversion may be welcomed from our now waste settlements? Who would desire to dam up the streams that flow into the ocean, and that fertilize in their course the intervening plains? It deserves to be remembered, that a chief excellence of the foreign enterprise is, the comprehensive demand which it makes upon all our philanthropic associations; the fact that it depends for its success and therefore insists upon the warm-hearted piety of our churches, their zeal for their individual good, and for the welfare of their neighbors; their watchfulness over our national improvement as the sign and the means of the improvement of other nations; their interest in all schemes for ameliorating the social state of man, and thus providing auxiliaries for the spiritual renovation of the whole world.

X. All the preceding considerations prepare the way for our last remark, that Christian missions are useful *in furnishing the world with examples of the most instructive and winning piety*. I do not simply refer to the beautiful specimens of religious character that have been developed among the converted heathen, as Catharine Brown, and Henry Obookiah, and Kuiopolani, and Puaiki; nor to those touching examples of self-sacrifice which have been given by the fathers and mothers, the brothers and sisters of the missionary, bidding farewell to the circle around the domestic hearth; but I refer to the character of our missionaries themselves. Their exhibitions of piety have been enough to reward us for the greatest of our expenditures in their service. We have already considered the advantages which we receive from our efforts to evangelize the world. Now the same advantages are derived in an augmented degree by the missionaries themselves. We have seen that the mere labor is beneficial; but our missionaries perform the greatest amount of labor, and of course, other things being equal, reap the greatest benefit. We have seen that the benevolence of the project, the greatness and dignity of it, the simplicity of the means employed, are useful; but our missionaries are called to put forth the highest benevolence, to stand in the closest contiguity with the magnificent objects of the enterprise, and most of all to imbue their souls with the simple truths which are the means of all their success. Other things being equal, then, they drink first and most freely of the stream of spiritual blessing which comes down to the friends of missions from the everlasting hills. Besides, they part with many of the influences of civilization and learning, and are thus *shut up* to the faith and to God. Having so few Christian friends with whom to walk on earth, they walk with their Father in the heavens, and thus become assimilated to Him *with whom*, as well as *in whom* they live, and move, and have their being. Their book of daily food is the gospel, which was written *by missionaries*, and *for missionaries*, or men in like perils. They feel, therefore, and have a right to feel that they are lineal successors of the first disciples. Rival ecclesiastics are contending for the honor of the apostolical succession. But if this honor belongs to one class of men rather than another, it is to our missionaries. They feel and have a right to feel that the inspired words of consolation and of sympathy once spoken to men who counted not their life dear unto them, are addressed also with special emphasis to those who go forth in peril from their homes, and preach Christ unto the Gentiles. The fact that our mod-

ern pioneers of the cross are in the same state with the original missionaries, makes the Bible a new book to them. Besides, our brethren who labor in heathen lands are a city set on a hill. They cannot be hid more than the Pharos of ancient Egypt. They are exposed not only to the gaze of the inquisitive pagans, but to the observation of the churches at home, to the criticism of the world. The thought of such an elevation humbles them. "Who are we," they ask, "and what our father's house," that we should be thus eminent above those with whom we once took sweet counsel together? As this eminence humbles, so it animates them. They perceive that they can accomplish a great work in quickening the religious interest of their countrymen who peruse their journals, in waking up the mind and the heart of Christian readers whom they never saw, to the noble enterprise of purifying the whole earth. Thus do our missionaries feel their responsibility, a peculiar responsibility,—pressing, urging; and as they feel it, they redouble their exertions, and from this increase of their effort comes an enlargement of their strength. Hence arises the fact, that our missionary brethren become more vigorous, more energetic, more resolute and persevering, men of larger, broader, deeper, and loftier minds than if they had remained in quiet parishes in their own native vallies. They are necessitated to study, to busy themselves about the simple truths of the cross, to learn by toilsome experiment the wisest methods of applying these truths; and such labor exalts their intellect at the same time that it spiritualizes their heart. They may not and often do not become technically more learned theologians than if they had remained by their paternal residences, but they become sounder, more simple-hearted, more liberal, more evangelical. They also derive the choicest benefits from the persecutions which they endure. They are oppressed by the *open* enemies of the truth. They are opposed as Christians, and avowedly for the sake of their Christian principles. Thus they are naturally bound by stronger ties to the gospel and the pure church, for which they suffer, and are consoled by the promises of grace which are made to all who endure affliction for righteousness' sake. Now the minister at home often feels himself to be injured by his *own brethren*, and is thus in danger of becoming alienated from those whom he ought to love. He is censured, not ostensibly for his religion, but for his alleged inconsistencies or imagined heresies. He often regards himself as unjustly aspersed, and he calls the opposition to him by the apologetic term of a *misunderstanding*, and thus fails to correct his fault, and, at the same time, loses his affection for some truly good men who misapprehend his character. If he were persecuted by his professed foes, and professedly for the sake of his pious life, he would be thrice blessed in the sufferings for which the Bible provides the sweetest solace.

We accordingly find that our missionary brethren, unable to derive strength from companions around them, and unwilling to draw it from the world beneath them, are obliged to look upward, if any where, for the help which they need, and thus they learn the words and catch the tones of children as they are wont to cry, Abba Father. By their prayers we are comforted. They have gone out from us to entreat the Lord Jesus for us. By their humility we are rebuked. By their toils we are provoked to love and good works. By their renunciation of self we are invited to live no longer for this world, but for heaven. If they had accomplished nothing, absolutely nothing for the heathen, still they would have performed for us a great work, a work infinitely more valuable than all our expenditures for them. We impart of our temporal goods, and they return unto us spiritual blessings. What a rich legacy to the churches who sus-

tained them was bequeathed by Fisk, and Parsons, and Hall, and Boardman, by Harriet Newell, Mrs. Judson, Mrs. Winslow, and Mrs. Smith, by Carey, Marshman, and Ward, by Henry Martyn, Buchanan, and Schwartz, and by a host of others of whom the world was not worthy. We do not know who the classmates of Goodell, and Temple, and Gordon Hall are, but we know who *they* are, and have felt their influence. The world has their history, and will always hold it as a treasure. We do not remember who the classmates of Dr. Judson are, but who he is we know full well, and the heathen world will not forget even in distant generations. The very thought of this influence, as wide as it is good, to be exerted by our missionaries, is itself a means of their sanctification. They are confident that their trials, and exertions, and prayers, even if fruitless on heathen lands, which, blessed be God, they shall not be, will yet refresh and strengthen the churches on their native soil, and be the means of numerous conversions among their brethren and kinsmen according to the flesh. This thought cheers them. They are preaching to the world, and thus they are gratified with the sense of progress, and with the assurance that although they go forth in the morning sowing precious seed in tears, they shall, doubtless, come back again with joy in the evening, bringing their sheaves with them. When they die, it is not as those who have labored in vain, and spent their strength for nought, but they shut their eyes upon a world made better through their example, and confiding alone in Jesus, they believe that when they have departed, their works will follow them. We are comforted by the record of their closing hours, for they are the hours in which the angels are singing, "Well done, good and faithful servants, enter ye into the joy of your Lord."

We have thus considered some of the advantages which are conferred by Christian missions upon the men who sustain them. We might have insisted on the temporal good which they produce. Many valuable contributions to the physical sciences are made every year by our missionaries. Their authority is referred to in the lecture-rooms of Berlin and Göttingen, and in the Encyclopædias of general literature. We might have shown that the tendency of missions is to lessen the spirit of avarice; for this passion is checked by beneficence to strangers more than by generosity to friends, and whatever eradicates our love of money, strikes at the root of all evil. We might also have proved that the missionary enterprise discourages the habit of luxurious living, and luxury as well as parsimony retards the development of true manhood. Men have feared that by our liberality to foreign nations we should impoverish ourselves; that if our rivers flowed into the ocean they would soon be clean gone and their channels would be left dry. But the legitimate influence of liberality to the heathen is to foster those frugal, industrious, and enterprising habits, which are the source of national wealth as well as of individual and national honor. If there be any secondary cause which will save our republic from the decrepitude of the ancient dynasties, it is the virtue of beneficence. We pride ourselves on our exhaustless resources, but these very means of our aggrandizement will become the occasions of our effeminacy, unless we provide outlets for our wealth by extensive almsgiving. We shall be enervated by our riches unless we be generous to the poor. We shall not be a generous people, unless we be a religious one, nor shall we long retain a religious character, unless we foster an interest in the welfare of the world. It might be shown, then, that merely as a safety-valve for the rapid operation of our political system, the missionary enterprise demands our earnest attention. We cannot dilate, however, on these col-

lateral benefits, but we close this essay with the simple suggestion, that *the spiritual advantages which we derive from the missionary work will be in proportion to the intimacy of our connection with it.* There are men connected with the work very remotely, impenitent men, who turn aside ever and anon from their selfish occupations to see this great sight. They cannot doubt that the missionary "shakes off the dust of his feet as a testimony against them." His life teaches them that the salvation of a single soul is worthy of all the sacrifices which he makes, and he thus reproves them for neglecting their own eternal welfare. The gospel which they despise is carried to the imbecile pagan, and soon exalts him to a height from which he will ever look down reprovingly upon such as persevere in rejecting what he is so ready to receive. The missionary denies himself in dwelling with men of savage manners, but soon it will be an infinite sacrifice for these transformed, but once imbruted men, to take up their abode with such as have dwelt in Christian lands, but rejected the civilizing and refining influences of faith in Christ. If souls in a remote corner of another continent are so precious as to call for the most painful self-denial from strangers, then is the soul of every impenitent man worthy of some solicitude from himself. As the gospel transforms a brutish Tahitian into a glorified spirit, so the rejection of the gospel will change a civilized probationer into a fiendish reprobate. Such are the lessons written in the epistle of a missionary's life to his unconverted countrymen.

But it is Christians who derive the most frequent advantage from the missionary enterprise, and that in proportion to the nearness of their connection with it. If we labor but little in this work, we shall receive comparatively little fruit of our labor. If we enter into it with zeal, reading of its progress, pondering on the methods by which we can advance it, giving our time, our money, our friends to the enterprise with a cheerful heart, we shall find a corresponding reward.

When a church sends forth in faith and love from its own enclosure, any of its members to the missionary field, that church is drawn closely to the enterprise to which its beloved members have given themselves away. Its attention will be called to the reports of its missionaries, to their wants, their fears, their sacrifices, their successes. The members of such a church, if faithful to their covenant vows, will read more, think more, pray more, give more, deny themselves more than they would have done in behalf of the heathen. They will become themselves missionaries of the cross, as we all ought to be; not, perhaps, missionaries actually in foreign lands, but missionaries in spirit there, doing in the heart the same which is done by their brethren in outward act. By thus laboring for the welfare of heathens and for the glory of God, these Christians become assimilated to the angels of heaven, who are all ministering spirits, and become like unto Him who said, "My Father worketh hitherto and I work." They shall receive their recompense, good measure, pressed down, and shaken together, and running over. Not a cup of cold water shall they give to a wearied missionary, but it shall refresh their own souls at the day of final account.

And if a church, by sending away its members for the heathen is not diminished, but rather enlarged, so a family is not impoverished, but is enriched by parting with its jewels for beautifying some temple of Christ in pagan lands. True, it is a hard lot for loving children of a household to untwine their arms from the neck of their brother, whom they embrace for the last time, sorrowing most of all that they shall see the face of the companion

of their childhood no more forever. It well nigh severs the heart-strings of the mother, to look through the tears of her bedimmed eye upon the son of her fondest solicitude and of her early prayers, and she would fain cry out, "Where thou goest, my loved one, I will go, and where thou stayest I will stay; thy people shall be my people, as thy God shall be my God." But the weeping of that mother, and the sorrowing of the deserted father shall be turned into rejoicing, and those brothers and sisters shall be thankful if they are worthy to suffer affliction for Him who laid down his life for them. If actuated by Christian faith, they are cutting off a right hand, they are plucking out a right eye for that Judge who is able to cast them, having two hands and two eyes, into despair. And there is no man who hath parted with father or mother, son or daughter, brother or sister for Christ's sake and the gospel's, who shall not receive a hundred fold of spiritual blessing in this world, and in the world to come life everlasting. These relatives are now closely rivetted in with the whole missionary enterprise and with the whole Christian world, by the link of one brother or sister, son or daughter, who has left them for the heathen. Precious link! If it be indeed what it ought to be, then is it one link of the bright chain that shall bind together all the families of the church, and connect them with the throne of God. If it be what it ought to be, a golden link in the chain of holy love, then the gold of Ethiopia cannot equal it, and no mention shall be made of coral or of pearls.

It becomes, then, with all who love our Lord Jesus, a solemn question, how much of our capital shall we invest in a work which will yield us an interest in proportion to the amount which we contribute to it? What self-denials shall we make, how often and how earnestly shall we pray for an enterprise which thus rewards our toil? Above all, "whom shall we send and who will go for us," to sustain the cause from which we are to reap such health-giving fruits? To the youth in our churches, and especially to our candidates for the sacred office, we make the earnest appeal, Are you willing to lose your life that you may save it? Your object of pursuit is not wealth; that is too sordid. It is not fame; for if you climb for fame, you will be like him of whom we read in the legend, that he clambered up the well nigh perpendicular rock which overhung the river, and then lay down wearied for repose amid a nest of serpents. If you seek for riches or fame you shall be hard worked by day and restless by night; your brow hot with care, and your spirit corroded with anxieties; and the worm which never dies will end your strivings for wealth, and the fire that is never quenched will consume all your honor. No, your object in life is nothing less than the glory of God and the good of men. How, then, can you best attain this noble end? Are you willing to forsake houses and lands, father and mother, for Christ's sake and the gospel's, and receive a hundred fold of recompense in this world, and in the world to come life everlasting?

E. A. P.

CHRISTIANITY DESIGNED FOR ALL.

When we examine the religion of Jesus Christ, in its New Testament form, we find it divested of every feature and circumstance adapted to confine it to any particular territory or people. Its *doctrines*, its *worship*, and its system of *moral duty*, are all equally adapted to universality. It teaches "that God has

made of one blood all nations of men to dwell on the face of the whole earth ;” “ that he is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted of him ;” that he is alike related to all the children of men, as their Creator, Preserver, and Benefactor ; and that the high and the low, the rich and the poor, the monarch and the slave, all stand upon a level in his sight, and have all equal access, if penitent and believing, to the throne of his heavenly grace. It proclaims one method of justification for all classes of men ; one kind of preparation for heaven ; and that not ceremonial, but moral and spiritual ; and one great code of moral duty, equally applicable to the learned and the ignorant, the polished and the rude, the civilized and the savage. And as all the great doctrines and principles of the religion of Christ are equally adapted to the whole human family ; so the rational and benevolent laws, the unostentatious rites, the simple worship, and the whole spirit and requirements of this religion, are no less adapted to be universally received as the religion of the whole race of man. It has nothing local ; nothing national ; nothing exclusive, except its uncompromising holiness ; no burdensome ritual ; no tedious or expensive pilgrimages ; no blazing altars ; no bloody sacrifices ; no intricate genealogies ; no special adaptedness to any particular form of civil government, or occupation in life. In short, every thing in this blessed religion ;—the simple costume which it wears ; the heavenly spirit which it breathes ; its law of marriage ; its holy Sabbath ; its meekness, forgiveness, humility and benevolence ; applying alike to all classes of men, and to all states of society ;—proclaim that it is suited to the condition of man, in all nations and ages ; to meet the exigencies of all ; to supply their wants ; to refine and invigorate their talents ; to elevate their character ; and to unite all who receive it, into one sanctified and happy brotherhood. Surely this character of our holy religion is adapted to confirm our confidence that it will, one day, as Jehovah has promised, gloriously fill the world ; and that, literally, in Christ “ all the families of the earth shall be blessed.”

The present aspect of the world furnishes much reason to hope that the accomplishment of this promise is drawing nigh. On the principles of worldly calculation, there is much indeed in the present condition of mankind to distress and dishearten. More than *seven parts out of eight* of the whole population of our globe are still sunk in deplorable darkness and corruption. Of the eight hundred millions of immortal souls, which the earth is supposed to contain, only about *sixty* or, at most, *seventy millions* are nominally Protestants. The great mass of the remaining *seven hundred and forty millions*, are either Pagans or Mohammedans, or nearly as destitute as either, of saving, evangelical light. Of these sixty or seventy millions of nominal Protestants, only about a third part, or a little more than twenty millions, can be said to have the real gospel of Christ, in any thing like its purity, so much as preached among them. Of those which, in a large sense of the word, we may call *evangelical* congregations, probably not more than one half, or *twelve millions*, are even professors of religion, in any distinct or intelligent import of the terms. O what a moral charnel-house does our world appear ! What a valley of “ dry bones !—exceeding dry !” “ Can these dry bones live ?” Yes, they shall live ! *The mouth of the Lord hath spoken it.* And even now, amidst the darkness and misery which brood over the greater part of the earth, there are appearances, every where, which promise the approach of better days.

It is but a short time since a large part of the inhabited globe was closed against the missionaries of the cross. [Twenty or thirty] years ago, Egypt, Arabia, Persia, China, the Burman Empire, and a large part of Africa and her islands ;—in short, by far the greater portion of the Pagan and Mohammedan world, were rigorously shut against the gospel. Missionaries could not so much as enter those countries, without incurring either certain death, or the most immediate risk of it. But now it may be said, without exaggeration, that the whole world is opened wide to the bearers of the gospel message. He who “ sits as Governor among the nations,” seems to be spreading a *natural preparation* around the world, for the preaching of the gospel among all nations. He seems to be slowly and silently laying a train for mighty movements in time to come. He seems to be showing us how easy it is for him to incline the hearts even of his enemies,—from worldly motives,—not merely to *permit* the gospel to enter their territories, but to *invite* its ministers to come in and proclaim

their message. Never before was so large a portion of mankind accessible to the evangelical laborer. Never before was there so much evidence that the most massive fabrics of superstition are crumbling to the dust, and ready to give place to a more pure and rational system. Never before were there so many appearances which promise the fulfilment of that prediction, that "nations shall be born in a day." It is believed by some that there are at this moment, in the city of Calcutta, several thousands of young Hindoos, who are disposed seriously to inquire on the subject of salvation, and by no means indisposed to exchange their miserable superstition for a better form of religion. Only suppose such a body of young men prepared by the grace of God, and going forth in the spirit and power of Christ into every part of Hindoostan, and how might that deplorable moral wilderness be transformed into a fertile and delightful garden of the Lord! How might a thousand Asiatic deserts be made speedily to "rejoice and blossom as the rose!" What say you, my Christian friends, to appearances and opportunities such as these? O ye who profess to know something of the sweetness of redeeming love, and the preciousness of Christian hopes, shall we be blind to these wonderful openings of Providence? Shall we be deaf to these importunate invitations to enlighten and save perishing men?

Contemplate, further, the singular progress of various forms of improvement throughout the civilized world. Behold the *intercourse* between distant portions of the globe increasing every day with a rapidity, and to an extent, beyond all former precedent! Think of the endless improvements in the means of *conveyance* from one part of the world to another; thereby investing missionary enterprises with facilities for carrying on their operations unknown to our fathers. Consider the wonderful improvements in the art of *printing*, and indeed in all the mechanic arts, rendering the multiplication of bibles, and other pious writings, for the benefit of the world, practicable and easy to an extent formerly thought incredible. Contemplate the extension of *commercial enterprise*, which late years have produced, presenting the means of benefiting mankind to an amount altogether new and extraordinary. Think of the enlargement of our acquaintance with the different *languages* of the globe; it being probable that ten persons, if not twenty, now understand other living languages than their own, where one had this knowledge fifty years ago. Think of the Bible having been translated into more than one hundred and fifty languages at this hour spoken among men; and of the process of preparing the Scriptures for circulation in every part of the globe, still going on with increasing rapidity. And dwell, for a moment, on what is no less remarkable,—the *progress of public sentiment* in regard to the conversion of the world to God. What, ten years ago, would have been thought the extravagance of visionary dreaming, in regard to this great enterprise, is now looked at, and talked about, with a grave familiarity and confidence which it is delightful to contemplate. A like rapid increase has been observable in the means furnished by public liberality, for carrying on the great enterprises of Christian benevolence which distinguish and adorn our age. They are, in all, from thirty to fifty fold, and in some more than a hundred fold, beyond what they were a quarter of a century ago. It appears worthy of special notice, also, that there are so many indications that the *English language*,—the language of those parts of the world which are most favored with gospel light, will, probably, ere long, become the *prevailing language of the whole world*. The extensive and rapid progress of this language on the American continent; in all the British possessions and dependencies in the Eastern world; in the continent of New Holland; in many of the islands of the sea; and, in short, in every part of the earth where American or British missionaries are permitted to lift up their voice for Christ, is one of the most striking and interesting spectacles now passing before the contemplative mind. If the time should ever again recur, when the "whole earth shall be of one language and one speech," the *English* is more likely to be that language than any other. And may we not consider its gradual and remarkable extension as one of the means by which the "earth is to be filled with the glory of the Lord?"—*Dr. Miller.*

NOTE.—The selected article in our last number, entitled "*The piety we need,*" should have been credited to Rev. S. S. Cutting, editor of the New York Baptist Recorder.

American Baptist Missionary Union.

GERMANY.—Letter of Mr. Oncken.

In the September Magazine, last volume, is a brief notice of a tour made by Mr. Oncken through parts of Germany the past year, of which the following extracts are in continuation. Mr. O. arrived at Breslau, in Prussia, June 18; and having administered baptism to six converts, proceeded thence to Thorn, where the narrative is resumed.

Reception at Thorn—Schneidemühl—Mr. Czarski.

At Thorn, br. Ehlert met me according to appointment. We were here well received by several pious persons, members of the State Church, and we have reason to conclude that our testimony of God's truth among them will not be in vain; at least, much prejudice has been removed, and we have had the privilege of telling our own tale. The hospitality we received from these dear Christians was most hearty.

Being only half a day's journey from Schneidemühl, I altered my course, and instead of proceeding direct to the Mennonites in the Lowlands, I went to call upon Mr. Czarski. I met with a cold, formal reception; and as the reception, so the whole man appeared to me—without life and energy. It was impossible to draw him into a conversation; of the new movement he said not a word; and after some fruitless attempts to kindle a flame of brotherly love, I left him, much disappointed. We found that the pious ministers in the State Church had no confidence in Mr. Czarski's piety.

Visit to Mennonites—Allenstein.

At Swetz we crossed the Vistula to Culm. To-day we met hundreds of Catholics returning from a carnival at Culm; they were Poles, and sung hymns of adoration to the Virgin Mary. We supplied such as understood German with tracts. Though the Mennonites were at first rather cold and shy, owing principally to the fact, that only recently four of their people have joined the Baptist church at Elbing, we soon gained their confidence, and I was requested by the elder, after a long deliberation with the brethren

who introduced me to him, to conduct their public service on the morrow, it being the Lord's day. I had a large and attentive audience, enjoyed God's presence in testifying of my Lord, and my hearers appeared deeply impressed. Towards the evening, I conducted the worship of another assembly at a farm house, at which about 100 persons might be present. At Graudenz we made the acquaintance of a very active Christian, who may render us essential services in the distribution of tracts among the Poles. Our next preaching station was Garnsee, where we met with a cordial reception from the elder of the Mennonite church. The members live at considerable distances, but we had a good audience. From Garnsee we proceeded to Saalfeldt, where we were again hospitably entertained in a Mennonite family, and where we conducted a little assembly on the Lord's day. Br. Ehlert left me here and proceeded to Elbing, and I took my way to Allenstein; intending to return to the Lowlands, on my way back from Königsberg and Memel. Br. Ehlert has been occasionally laboring at Allenstein and in the surrounding country.

At Allenstein we have an active and devoted brother, and one object of my visit to this place was to encourage this brother, and consult with him as to what could further be done for the spiritual good of the Poles. On my arrival here, br. — sent a notice round to his friends, that there would be a religious service at his lodgings in the evening, after which he ordered a stuhlswagen, on which we went to Wartburg, to make arrangements with a printer, for Polish tracts; which were accomplished to my satisfaction. At the house of the postmaster we met with a cordial reception, and conversed long with him on eternal things. He appeared much affected, rode with us some distance on our way back to Allenstein, and, with tears in his eyes, requested an interest in our prayers, when he left us. We called at a fisherman's hut, a few miles distant from Allenstein, with a view to regain a fallen brother, who, along with his daughter, had been baptized six months ago. Our exhortations were well re-

ceived, and I hope he will soon be restored. In the evening, we had an excellent meeting at Allenstein. Br. — had expected, at most, eight or ten hearers, but about twenty-five were present; among them some of the most respectable persons in the place. God was among us,—it was a solemn season. The remainder of the evening I spent with our dear brother, encouraging him to continue steadfast and unmoveable in the work of the Lord, and we closed this gracious day by commemorating our Lord's death, joined with the precious hope of his second advent.

Return to Elbing—Berlin—Church formed at Stettin.

Early on the following morning, I proceeded on my way to Königsberg, where I arrived after twenty-four hours' journey. The *visa* of my passport being on that town, I sent it, soon after my arrival, to the police office, to have my tour extended to Memel. But, to my no small disappointment, I was summoned to the police office, where I was told that I could not proceed to Memel, and that I must leave the country direct for Hamburg. My remonstrances were of no avail. I begged to see the chief magistrate, but was refused; and all the favor I could procure was, that instead of leaving that day, I was permitted to remain till the next morning, when I took the steamer for Elbing. On my arrival, a police officer came on board, inquired for me, and conducted me to the police office, where I was placed before the chief magistrate. This gentleman treated me kindly, and regretted that he must beg of me to proceed on my way to Hamburg as soon as possible. I obtained, however, permission to remain till the following morning, by which means I gained time to gather the church, and give the brethren such counsel and encouragement as their circumstances required. I remained with the church till a late hour, when we commended each other to Him who will ere long bring his despised followers to those peaceful regions where the wicked cease from troubling. At 4 o'clock next morning I was in the mail for Berlin, and arrived there after a forty-eight hours' journey. To two or three persons in the mail I was permitted to make known the only name given under heaven by whom sinners must be saved. Here, at the head quarters, I could breathe more freely, not being interrupted by the po-

lice. I remained four or five days with the church, and then I ventured to leave the direct route for Hamburg and revisited Stettin, to assist br. Köbner in the formation of the church. I spent there a glorious Sabbath among our new brethren; the services were delightful, and I trust a house composed of living stones was raised on that Rock over which the gates of hell shall never prevail. The Lord protected me whilst at Stettin, and search was not made for me till the day after I had left there. At the close of July I was again among my beloved flock in Hamburg.

The following month Mr. O. proceeded to London, partly with a view to collect funds for the intended chapel at Hamburg. The amount realized was about £450; and with this sum, together with about £130 contributed by the church at Hamburg, Mr. O. was enabled to purchase a lot of ground, on which was a new warehouse capable of holding with slight improvements about 600 hearers; possession to be had on the 1st of May. The ground purchased was 113 feet by 80, and the purchase sum 34,525 banco marks, or about £2600. Mr. Oncken proceeds to give the state of the mission during the past year.

Hamburg church—Enlargement.

God has been with us of a truth; and in reviewing his goodness towards us, I am constrained to exclaim, Bless the Lord, oh my soul!—At Hamburg the number of our members at the close of 1845, was 250. Seventy-three were baptized and added in 1846, making 326; excluded, alas! thirteen; died, four; left us for other parts, mostly with a view to spread the gospel, twenty-three; so that the number in communion at the close of 1846 was 286. Our hearts and hands have thus been greatly encouraged, and our toils amply rewarded.

Our public services have been well attended, and but for the very unfavorable situation of our present place of worship, the attendance would have been more numerous. During br. Köbner's absence,—he was nearly six months at Stettin,—and whilst I was in England, our beloved br. Schaufler preached three times every week. Our out-stations at Elmshorn, Pinneberg, Wilhelmsburg, and two or three smaller places, have been well sustained,

and new converts have been added to the little band assembling there.

Our tract and bible distribution has suffered no abatement, and several hundred thousands of our perishing fellow sinners have heard the truth by this means. Tracts issued,—German, Danish, Dutch and Polish, 387,405; scriptures 5649; and other works, as *Memoirs of Mrs. Judson*, *Haldane on the Romans*, *Haldane's Evidences*, *Pengilly, Tract against the Apocrypha*, &c., &c., about 5000 copies.

(To be continued.)

Mr. Steinhoff to Mr. Oncken.

The following communication is part of a letter from Mr. Steinhoff to Mr. Oncken, dated at Einbeck, 14th of Oct., 1846, and embodying some interesting details of a tour recently made by Mr. S. into various parts of Germany and Switzerland. From a letter received some time since from Mr. Oncken, it appears that the tour had been undertaken at his suggestion and request. In a previous tour into various parts of Hessa, Mr. S. had baptized nineteen persons, and “had commemorated the ordinance of the Supper with a number of baptized converts in a place where, on his first visit, he had preached in a church steeple.” Several incidents of like character occurred on the present expedition; and the whole narrative is fitted to encourage our hearts and animate our zeal in the good work, as well as to inspire us with gratitude to God and an honest and lively sympathy toward our faithful brethren.

Visit to Badensec — Switzerland — Mühlhausen.

I feel persuaded that many supplications have ascended from your hearts to the Lord on our behalf; and I believe and am convinced that the unceasing intercessions of the saints tend to the protection of the Lord's messengers when exposed to danger. I can only wonder and adore the Lord for the protection he has afforded me, the poorest and least of his servants, on this journey. He has kept me as “the apple of his eye.”

After having endured many a conflict at Stuttgart, br. Biuder and I sep-

arated, he not being allowed to enter into Switzerland. I directed my way to Badensec, whilst br. Biuder went to Baden and Strasburg, and we agreed to meet again at the French frontiers. I reached the place in safety (Oberlingen) where br. Sander had been taken prisoner. It was evening when I arrived, and the saints evinced their joy by giving me a hearty reception. I remained with them one day and baptized two converts into Christ's death, who had been anxiously awaiting the time when they could, by fulfilling this ordinance, testify their cheerful submission to his commands. The brethren Meyer stand in connection with several anxiously inquiring souls, scattered in the surrounding villages. I remained a few days in the vicinity of the Badensee, and became acquainted with some dear people anxious for their souls' salvation; among them several Mennonite families, who give such evidence of a renewal of heart as justifies the pleasing hope that they will, ere long, be added to our number. They have openly avowed that the life of God has, hitherto, not been in them. Their love to our brethren is great, and I trust the Lord will yet more fully reveal to them the adorable truths contained in his word.

The next direction which I took was across the Badensee into Switzerland; where I found, in the canton of St. Gallen, a little flock to which I had been directed by the brethren in Stuttgart. My visit to these dear members of our common Lord created great joy amongst them, and they were refreshed and cheered by the fact that their distant brethren held them in remembrance. Many wants were to be supplied here, so that I remained several days and visited many inquiring souls in their huts in the neighboring villages. My visits also extended to other districts in this canton. The spiritual confusion of the people is very great, but I, nevertheless, found many dear souls thirsting after, and, though under great disadvantages, searching for truth. Altogether I remained fourteen days in Switzerland, and then proceeded on my journey, being anxious to visit the inquirers after truth in France. It is highly desirable that one of our brethren should visit these parts at least every few months; but it would be better still if two brethren, who walk blameless in all the ordinances of God, and who preach the gospel with power and demonstration, were

to settle in the south. The circumstances of the brethren at Kappel do not admit of travelling, and the people in Switzerland are much scattered.

I proceeded via Basel to France and reached Mühlhausen, where I found some lovers of the truth. There are between 200 and 300 persons here, who attend the religious meetings; among them are a number who are convinced of (to give the word literally) the "immersion truth." But not being well founded on the scriptures in other points, and expecting me to remain with them at least six months, I wrote to br. Binder, and proposed he should come here and labor among these souls. His labors have evidently been blessed in Baden; but if it be the Lord's will, he will now remove to Mühlhausen.

Mr. S. next proceeds to relate his visit to Strasburg; and then continues:—

The hand of the Lord now led me to Baden-Baden (one of our largest and most frequented watering places in Germany). Our dear br. Binder's labors have been attended with great blessings here on the souls of many, and our gracious Lord is here, also, gathering a little flock. From this place I proceeded to Bruchsal, where I met several members of the church, and was rejoiced to find that they were convinced of the error of believing in the "restitution of all things." The co-elder of the church also deeply regrets this error, as well as the non-observance of the Lord's day. On these points I have encountered many severe conflicts; I must still add that br. Grob, elder of the church in Kappel, is also an enemy to these errors.

In the residence of the Grand Duke of Baden there are many inquirers after the way of salvation. A non-commissioned officer at Carlsruhe was baptized; the other candidates for baptism I judged it best to advise to wait a little longer. I then set out again on my tour and travelled from country to country, and from town to town, frequently meeting with souls seeking after "the one thing needful."

Marburg and vicinity—Intolerance, and escape from it—Baptisms.

In the Duchy of Nassau several believers were, by baptism, added to the church. I proceeded to Hesse, and arrived in the night near Marburg, where I saw a few of the Lord's chosen ones.

Here I was much occupied, the brethren flocking in the following day and night from Marburg and the vicinity. A number of young converts also arrived, desiring to be baptized. Fifteen of them were examined, of whom twelve were buried with Christ in baptism, toward the dawn of the morning. Soon after this had taken place, I was obliged to repair to another town in order that I might escape the vigilance of the police and their emissaries; for if, by any means, the authorities discover a clue to my movements, the police and gend'armes are immediately sent in search of me. But the Lord watched over me, and no search was instituted until the afternoon. But for this seasonable rest, I could not have proceeded; this being the third night in which I had had hardly any rest. I was compelled, in coming here, to avoid the main road, so that I had no other opportunity of travelling but on foot.

A number of brethren assembled at the house of the friend with whom I was staying. When all had arrived, three brethren were chosen to take the oversight of this flock. The whole church gave the most decided and satisfactory testimony to the character of these brethren, who were then commended to the keeping of the Lord by prayer and supplication, during which, all present powerfully felt the Lord's presence. Just as we arose from prayer, the gend'armes arrived to search the house, and I retreated to a kind of lumber-room. I thus escaped detection, and when our pursuers had taken their departure we united in prayer, adoring the Lord for his gracious interposition. We then went into a large room, where more than thirty brethren sat down to show forth the Lord's death, and desiring to be refreshed by his presence. Scarcely had I placed myself before the table and read three or four verses, when we heard a noise and bustle below. The prince of darkness had this time sent his servants a distance of eight or ten miles, in the persons of the higher authorities of Marburg. Not having time to retreat to my old quarters, I fled to a bed, the table was cleared, and just as the whole of the bedding had been thrown upon me our pursuers entered. Br. Grimmel took my place at the table, and having opened the Bible at that beautiful chapter, Acts 10th, commenced reading it. The officers remained si-

lent, and the Lord strengthened br. Grimmel so that he testified to his glory with much power. I, in the mean while, prayed fervently under my bed, where I could hardly breathe, that br. Grimmel might this time preach but a short sermon. However, I had to wait patiently for a considerable time. The names of all present were then taken down twice, inquiry being also made if any one else were there. But the eyes of the enemy were held, and they left. The door of the room was then locked, and, I having emerged from my prison, we celebrated the death of our Lord, cheered and comforted by his presence. We then separated, and having dressed myself in a peasant's apparel I left the place, directing my steps to Marburg, the seat of government. On my arrival, two converts were examined and baptized that evening; after which I returned to br. Grimmel: but there I was like a prisoner. On the following day, a very dear old man came from the country, also desiring to be united to the church. To leave the city in order to baptize him, was not an easy thing. However, the Lord himself prepared a way to carry this into effect. A brother from the country had the very day on which this was to take place bought a large bundle of leather in Marburg, which I took on my back; so that this, together with my dress, gave me quite the appearance of a country shoemaker. In this disguise, I got out of the city at broad daylight. I carried my load till I reached the river, where were several brethren and the candidate for baptism; when the ordinance of the Lord was administered, graced, as I hope, by his divine presence.

Hersfeldt, Cassel, &c.

The following day I travelled towards Hersfeldt; but as this tour of eighteen hours was to be accomplished in one day, and as I could not travel by post, or lodge any where on the road without giving my name, I was the more led to seek counsel of the Lord; and after having travelled one stage on foot, He gave me courage to go to the coach office, and ask for a place in the diligence. My name was asked, I gave it, but the Lord confused the postmaster; for not having heard the last syllable of my name, instead of writing Steinhoff he wrote, The traveller Stone comes from Ziegenheim and travels to Hersfeldt. Oh my beloved brother,

then I felt as though I had been led dreaming out of the post office, and saw now that the Lord had stood as my fortress and defence by my side. For had my name been correctly inserted in the list, the burgomaster would have known of my arrival in the morning. However, things having so occurred, all went on well. I took up my abode in the church steeple, where I remained a few days unmolested, whilst the brethren came to and fro to visit me.

It was also providential that on my arrival at Hersfeldt, a regiment of soldiers had just been quartered here, so that the attention of all was withdrawn from our movements; for our brethren are closely watched, and many of them have been imprisoned for a fortnight at a time. We were graciously permitted to surround his table and commemorate his dying love. I commend my beloved brother and his little flock to your fervent supplications on their behalf at a throne of grace.

In Cassel we have now also a brother in Christ, and others are seeking after the truth. The hatred and opposition manifested in this place against us, are great; so that I did not consider it safe to remain here long. I, therefore, directed my course towards Eimbeck, occasionally stopping at places through which I passed in Hessia.

Whilst writing this letter, I have been summoned before the authorities, and threatened with heavy fines and imprisonment did I not desist from preaching. My reply was, that I could not live without the communion of saints. Thus far the Lord has helped me, and he will help me further. I baptized thirty-five converts on this tour.

Letter of Mr. Lehmann.

Mr. Lehmann writes from Berlin, under date of Feb. 3, 1847.

Governmental restrictions put in force—Spiritual prosperity.

We have had, comparatively, rather a stormy season, as far as our connection with government is concerned. What we expected these two years, has at length come to pass, namely, an enforcing of those restrictions of which, at the time we received them, I wrote to you. One of these was, that we should not baptize any who had not previously given notice of his intention

personally to the clergyman of his parish and to the police. We have at once protested against the prohibition, but were also informed that it would be enforced. Since that time we, however, have acted in our accustomed way, and received those whom the Lord had received, without the prescribed form. During this period, on various occasions, an outbreak of rigorous measures had threatened us, but they were relinquished; but now they come with full force. I am sentenced to pay twenty Prussian dollars fine, or suffer four weeks imprisonment, for not having observed the above rule at the admission of members. Mr. Hinrichs, who, in my absence, has acted here in the same manner as I, was sentenced ten dollars fine, or fourteen days imprisonment. We have both appealed to the Royal Minister, Dr. Eichhorn; but, to-day, I have received another decree from the police, ordering me to pay within eight days, or the penalty will be enforced. I do not know how this will terminate, but shall not neglect any lawful step which is likely to prevent the enforcement. Similar measures have been taken at other places in Prussia, and it seems that the famous liberal principles of our State are making rather retrograde steps at present. A toleration bill is expected soon; but I do not entertain any sanguine anticipations respecting it. "God is our refuge and strength, a very present help in trouble." He will also safely and graciously guide us in this case, so that we shall have reason to praise him.

The spiritual prosperity of our church, however, gives us cause to bless the name of the Lord. Since my return from England, I have baptized twelve dear disciples, and among them my three children, Gottfried, Joseph, and Marianne, the latter being twelve years of age. Thus the Lord has shewed great mercy upon me and my house, and heard prayers in heaven surely on this behalf, where together with holy angels their happy mother will rejoice in their salvation. Also, at present, we have about twelve hopeful candidates, who, by the first possibility, will follow their Master into the watery grave. There were baptized last year, in the whole, seventy-three; and the aggregate of baptisms since the formation of our church is 282. None have been baptized the present year. Five have died, one has been excluded, two have withdrawn, and eleven have left Ber-

lin; seven amongst us are from other churches; making the number of all in and around Berlin at the close of 1846, 233 members. Of these, sixty-eight live at the out-stations, viz., in Seegefeld seven, Cremmen eleven, Zehdenick one, Templin fifteen, Zäckerick seventeen, Marwitz four, Spandau six, Neu Ruppin two, in and near Magdeburg two, Torgan three, total sixty-eight; and the remaining 165 are here in town.

With regard to our chapel building, we are not more advanced than three months ago, when I wrote my last letter to you. I had good reason to believe that permission to build would be given, in the name of our Baptist church, especially after my interview with the Minister; but, quite unexpectedly, this has been refused, and I have now endeavored to obtain the permission in my own name; which, I hope, will be granted. There is no great loss in the delay, as the winter has set in so early as to prevent building, and we must now wait for the better season; then, I hope, we shall progress so far as to commence our meetings in the new place by the close of the year.

Our meetings have been very well attended during the last three months, and frequently we were at a loss to accommodate the people. Br. Hinrichs has since left us and is gone to Stettin, where he labors with success among that part of the Baptists who hold to views in conformity to ours. Br. Köbner, at the same time, left Stettin, and travelled along the Baltic to Elbing, strengthening the brethren, and finding every where many very inviting fields. He returned by way of Berlin, and we had all a very refreshing season during the closing days of the year; there being abundant opportunity about Christmas to preach the gospel, when there are many holidays. Br. Köbner preached frequently, and we all were very much delighted. The cause in our out-stations is also prospering, and meetings are held regularly, but, in town, the brethren are annoyed by the authorities more than we are, and eagerly watched and prosecuted. Cases of trial are pending in almost every one of them, and a great deal of my time is filled up with drawing up memorials, &c., which hinders me very much from better work.

Church at Memel—Bitterfeld, &c.

I received the other day a letter from

br. Doerksen, in Memel. He writes me that they have had an increase of ten last year, and now consist of twenty-five. Meetings are very well attended, about 150 present on an average; the Sunday school also prospers. In Bitterfeld the cause is rather lingering, and marked opposition continues to be experienced. Mr. Straube, in Silesia, has endeavored to act as a bible colporteur, but has been stopped by the authorities, and has appealed to the Minister. I am afraid it will avail nothing. We have now engaged, in Berlin, Mr. K., as a bible colporteur; but he is very much discouraged by the appalling infidelity prevailing every where, so that many a day he cannot sell a single copy; but this results partly also from the present great want of food. He intends soon to go into the country, where he hopes better reception.

Distribution of tracts has been, and is still, one of the great means by which we endeavor to excite the people, and awaken them out of their slumber of death; and in many cases it is with good result. It is a time of great commotion, and though governors are still very little disposed to grant full liberty of conscience, yet the great tendency of our time is imperatively towards it; and though great struggles may precede, yet I trust that we will, ultimately, have it. Pray for us, dear brethren, blessed already so abundantly by every spiritual good, that we may not faint, but boldly go on to subdue to our glorious Redeemer his purchased possession.

GREECE.—Letter of Mr. Arnold.

The letter from which we make the following extracts, dated at Corfu, Nov. 7, takes up the mission narrative from page 325 of our last volume. Mr. Arnold and family having returned much invigorated from Paleo-Castritza, where they had spent a few weeks in August, the ordinary routine of labors was resumed at Corfu early in September, embracing religious services both in English and Greek. Of the character of these services and the degree of encouragement attending them, Mr. Arnold writes as follows.

Religious services in English.

Just before our return to town, the Rifle Brigade left Corfu for the Cape

of Good Hope; and we lost by this removal our two young brethren, Osborne and Dunn, together with a considerable number of the most regular attendants at our Sunday evening service. Among these last there were two or three who had shown signs of religious feeling more or less interesting and hopeful. The number of hearers on Sunday evening has not, however, very much diminished. The average attendance for the last three months has exceeded sixty. At the Friday evening prayer meeting there has been, as before, an average attendance of little more than twenty. It is long since I have been able to report any cases of conversion, or decided awakening, in our little congregation; and we still have to lament the want of such effects of the preaching of the word. Indeed, our case as a church, if I may properly use that term, calls particularly at the present time for patient faith and persevering prayer. But the Lord's arm is not shortened, and we do not despair that he will yet add unto us of such as shall be saved, though now, perhaps, in the road to perdition. The English department of the mission is not, however, entirely without incidents of an encouraging nature. Our English Baptist brethren at Nicomedia, of whom I presume br. Buel has written you, have lately sent to him a donation to the mission of \$38.32. A few days ago, I received from a Methodist brother in Santa Maura, an engineer by the name of Dillon, the liberal sum of \$15 for the missionary cause. This man was a companion of our brethren, Osborne and Dunn, while they were stationed at Santa Maura, and more than once united with them in remitting small sums for our missionary box. I ought to have mentioned in my last letter, that Mrs. Dickson received in July, a remittance of £20 from the Edinburgh Ladies' Jewish Society.

Since our return from the country, I have given lessons to two classes of English girls in the mission school, one hour in the afternoon, three times a week. This seemed expedient as a temporary measure, but I hope it may not be permanently required, as I feel that it is a partial hindrance to the most successful prosecution of that more appropriate work, to which both the special instructions of the Board and my own most earnest predilections bid me attend with the least possible diversion of time and attention.

Preaching in Greek—Bible Class.

The work of preaching in Greek more and more interests and delights me. When I last wrote, I had preached but once. On returning from the country, I was not able, for the first two or three Sabbaths, to collect my usual bible class, and consequently it would hardly have been practicable on this account, had it been in other respects convenient, to have preached at once. But on the first Sabbath in October, I preached a second time, and again on the first Sabbath of the present month; and I may now speak of this *monthly* Greek service as regularly established. The first Sabbath in October the whole number present was twenty-two, of whom sixteen were Greeks. At the last service there were only sixteen, of whom ten were Greeks, all adult males. Among the number was Mr. De Rossi, Director of Public Instruction. I had commenced on the plan of translating discourses previously prepared in English; but in the last case, I departed from this plan, and although I had preached on the same subject* not long before in English, I wrote the Greek discourse without consulting the English, and altered the plan of it materially. I hope not to be obliged to return again to the former method. I have much reason to be thankful, that the Lord has blessed me with good health up to this time, so that I have been enabled at last to begin the work to which I have long been looking forward with earnest desire. I have no reason to complain of the climate of Corfu. As yet, I have not experienced any *permanent* debilitating effects from it. Indeed, I may say that I enjoy a more settled habit of health, and a more regular flow of spirits, than I was accustomed to enjoy in my native land, at least during the two years of my pastoral life. My dear wife and child are also quite well; and those apprehensions which I seemed until lately to have reason to entertain in regard to the health of the former, appear now to be without any foundation. "What shall I render unto the Lord for all his benefits toward me" and mine?

I have had a Greek bible class regularly on Lord's day morning, excepting on those days when I have preached. Very few have attended; never more than six, and sometimes only three. But I hope these few may profit by

the study of the divine word. They manifest as much interest as I should ordinarily expect to find in a bible class of young men in my native land, though their acquaintance with the scriptures is, of course, much less.

Proffer of native service.

The following correspondence between Mr. A. and a Greek "reader," proposing, on the part of the latter, to enter into the service of the mission, is not wanting in interest, although some distrust is unavoidably felt as to the motives which led to the proposition.

Since the date of my last letter, I have had some important correspondence with K., the reader in —. About the first of September I received a letter from him, at the close of which he writes thus:—"Endeavor to find some situation for me in the different departments of your mission, that I may continually diffuse the light of the divine scriptures as a priest, and not in my present situation." To this I replied by an expression of surprise and sorrow that he should ever have supposed I had any such situation to dispose of; at the same time counselling him, as strongly as I knew how, to dismiss such hopes altogether. He wrote me again, under date of Sept. 19, as follows:—

"My sincere Friend,

"Behold I again present myself before you, replying, not perhaps as I ought, to your letter; particularly to that part of it, from which I learned your surprise and sorrow. Know, therefore, that the ardent ambition which, from my earliest years, has warmed my heart, to attain one day to the high rank of the priesthood, impelled me to devote myself to the service of the Lord's temple, clothed with the robe which I now wear, until the age of thirty years, the time prescribed in the Greek church for receiving this important degree. With this intent I resolved to seclude myself in the Theological Seminary in C—, in order that I might gain that knowledge which so high an office demands. Having spent about four years there, and acquired sufficient education to qualify me for the reading and understanding of the Holy Scriptures, I left the institution, and returned again to my native island; where, occupied day and night in the

* 1 Thess. v. 21.

study of the divine scriptures, my mind became fully persuaded that the worship of the Greek Church has become, by reason of superstition, altogether unacceptable to the Lord. I, therefore, judged it reasonable to join myself to that sect which worships God alone, and in a spiritual manner. Having accordingly examined the different ways of worship of each sect, I found that yours only understands the way by which every man must go to heaven; and, therefore, I wrote to you to find me a situation, in order that I might preach the gospel as a minister of your denomination, and not of the Greek Church. This, the Lord is my witness, was the design of my remark, without any hypocrisy whatever. I assure you truly, that my design had not respect to such selfish ends as you may perhaps suppose; since I should receive more by adhering to the sentiments I have hitherto professed, than I could hope to gain in any other church; but I only wished to escape from my present connexions. And as to this, I beg you will advise me, as soon as possible, what I must do.

“I remain, with extreme love, your friend,
— — —”

To this I replied at some length, suggesting to him the momentous consequences which such a step as he had proposed might bring upon him, requesting him to tell me more particularly *wherein* he thought the worship of the Greek church not acceptable to God, and wherein he thought ours more correct, telling him that the design which he proposed was not one which could be easily or hastily realized, and exhorting him in the meanwhile, faithfully to impart as a good steward whatever light he might have in regard to the things of the kingdom of heaven. His last letter, which I received a few days ago, expresses great disappointment at the contents of mine, and contains the following:—“I never supposed that you would have such a great desire to be informed by letter in regard to the causes which make the Greek religion unacceptable to the Lord, and your own more correct: you know them very well; and, on this account, I judge all expression in regard to them superfluous. Wherefore, these things being known to you, I decline any communications respecting the examination of the different sects, and the correctness of yours. I beg, however, to come to you speed-

ily, and then I will express them.” In answer to this I expressed my regret that he should have thought it superfluous to comply with my request, as I was now left quite in ignorance of his religious sentiments, excepting the very general statement in his former letter. Here the matter now rests. I did not invite him to come to me; because I feared it might cost more than it would come to. I have no doubt that the consciousness of his inability to write intelligently in regard to the doctrines and practices of different sects,—*all* of which he said he had examined,—was the cause of his refusing to comply with my request. Indeed, I told him plainly that my object in making the request was to ascertain how far he had examined the principles of different religious communions. Neither have I any doubt that he was actuated by selfish views in the proposal which he made. Still, I hope there is a sound spot in him,—that he is not a sheer and hardened hypocrite; and I should be sorry to have the correspondence closed altogether. I hope I may not be permitted to repulse any sincere inquirer: but I see great need of caution. “There is no faithfulness in their mouth; their inward part is very wickedness; they flatter with their tongue.” Yet even such have been “washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God;” and these words shall again be verified in Corinth and in all the Grecian isles. May the Lord give us wisdom to discern time and judgment; and not leave us to encourage hypocrisy, nor to check sincere inquiry.

Labors at Patras.

I have also lately received a letter from John. He gives the following account of his proceedings:—“On the Sabbath I remain in my house till two o’clock in the afternoon, engaged from the morning till then in the reading of the Holy Scriptures; and if any come, (and there are always some) I declare the word of our Savior. After this, I go to the shop, there I commence reading again, and more assemble there; and so we are occupied with the word of God till 5 or 6 o’clock, as the time permits. And sometimes, when I have leisure, I go to different shops and houses, where we read, and others also hear the word of God. I intend to move my

lodgings to a place near the shop, because more assemble in that neighborhood." He says also, "I foresee a somewhat better progress of the word of the Lord in Patras." The remainder of his letter is chiefly taken up with inquiries in regard to difficulties that he has met with in reading and teaching the scriptures.

We publish the following incidents as illustrative of the remarks in a preceding paragraph, and of the discouragements to which *all* missionaries are more or less subject, who are sent to seek and save that which is *lost*.

I mentioned in my last letter, that I had supplied Kloudàs, the teacher in the village of Sokraky, with several copies of the New Testament, and a quantity of other books for the bible class, which *he told me* he had established in connection with his school. As his applications for books, and especially for the larger and more valuable kinds, began to be very frequent, I suspected that all was not right, and adopted the precaution of putting a private mark on them, before I put them into his hands. It was not long before I found four or five of the most valuable of them for sale at a book stall in the city. On his renewing his application, a few days after this, I charged him with selling them, and began to rebuke him; but when he found that his repeated downright denials, and his seemingly fair offer to bring the very same books to me that afternoon, as a proof that they were still in his possession, made no impression upon my mind, he left the house in a passion, and has not entered it since. I have now less confidence than ever,—indeed I have none at all,—in what he told me about his bible class; but you may remember that I expressed my suspicions at the time. This young man is a candidate for the priesthood. A few weeks ago, another young man from Manduchio, an acquaintance of Kloudàs, called on me, and asked me for a copy of the Old Testament. I gave it to him, and he soon after came to ask for three or four more, saying that he had a small school, and that so many of his scholars were able to read the scriptures intelligently. He also wanted other books, and represented his school as suffering greatly from this need. I asked him where it was. He said it was a great way from the city.

I told him I did not mind the distance; I would like to *see* it. He named the village, but said it was sixteen miles off, and seemed to think it quite too much trouble for me to go so far. But I told him that was a small matter for me, and appointed the following Thursday to go with him to his new school. Thursday *came*, but *he* did not: I was not surprised; for I suspected that his school was invented for the occasion. I mention these incidents to show you with what sort of persons I have to do.

Nov. 21. Only a day or two ago, I received another letter from K. He still writes in the most friendly manner, says he was overjoyed to hear from Mr. P. of my preaching in Greek, and begs me to send him my discourses. Mr. P., in an appendix to K.'s letter, repeats the same request; or rather asks me to send them parts of the discourses, in order, as he says, "that we may profit by them, and make them known to our friends of the same persuasion." Although this request comes from *Greeks*, I do not think it right to refuse it altogether.

Letter of Mr. Buel.

Mr. Buel, writing from Piræus Feb. 1, represents the condition of the bible classes and Sabbath school as continuing without any material variation from what was reported at the last date, Nov. 1. "In Miss Waldo's classes, however, which she meets daily as well as on the Sabbath, there has been an increase both of numbers and religious interest."

Mr. Buel proceeds to give some illustrations of the spiritual "darkness that covers the people."

Confessional—Transubstantiation—Fasts and penances—Idolatry.

Private conversation with the less educated people, as well as the most intelligent, only brings to light the lamentable ignorance which every where prevails respecting the nature of scriptural piety. The work of the Holy Spirit in renewing the mind through belief of the truth, seems never to be truly comprehended by priests or people. Such things are "foolishness unto them." No one feels himself a *lost sinner*. All will own that they transgress the law of God, for they are taught this in the catechism; but this

less disturbs their conscience than to transgress the rules of the church. Each one expects absolution four times a year at the Confessional, and as often to obtain all needed grace at the celebration of the Eucharist, where he partakes of the real body and blood of Christ. All this is most satisfactory to human pride, and gainful to the priest. All believe themselves to be of the true fold, and under the Great Shepherd; still all go about to establish their own righteousness, by fasts, and penances, and other prescribed *good works*, blind totally to "the righteousness which is of God by faith." What is this but antichrist? To whom, ah, to whom will "the arm of the Lord be revealed?" "There is none that understandeth, there is none that seeketh after God." In times of danger or deliverance, if ever heartfelt prayer or thanksgiving be offered, it ascends no higher than to the "Holy, the Immaculate Virgin," and the Saints. Some other being it is easier to worship than Him whose laws they have violated, and who is to be their Judge. Creature worship requires no humiliation, no contrition; and it produces none. Hence conscience is satisfied with any sort of will-worship, on pretence that it is presumption to approach Christ except through the mediation of the Holy Virgin and the Saints. Hence the low standard of public morals. If the religion be a lie, what wonder that lying and deception are scarcely thought of as crimes against heaven. If God they do not love to fear, how should the fear of the Saints or the Virgin restrain from sin, seeing they are neither Creator, Lawgiver, nor Judge?

Church edifice—Service of the Greek Church.

I have lately witnessed a singular religious ceremony, which is celebrated annually about the middle of January. A description of it would illustrate the fondness of the Greeks for religious amusements, some of which have been perpetuated from the classic ages in consequence of the early blending of pagan ceremonies with Christian rites. To see the whole, we must begin at the church. Strange sights and stranger sounds will greet one who has never been there before. On entering, we shall certainly appear singular for not choosing to do what all others do; that is, to bow reverently three times, thrice making the sign of the cross. This homage is paid to an

imposing array of saints, whose pictures cover the side of the church that fronts the entrance. If a man wishes to be specially devout, he also proceeds to a little stand near by, wherever is a picture of the Virgin Mary, or of the Patron Saint of the church. This he kisses three times, thrice making the cross, and bowing as before. He has then performed the most essential part of public worship. Thereupon he not unfrequently takes his leave with a conscience perfectly satisfied.

The body of the church is a free open space without seats, excepting a few stalls at the entrance and a single row on two sides next to the walls. On the left side and about mid way from the door, stands the pulpit; and on it a dove with spreading wings to support the books. Nearly opposite is the bishop's throne, slightly raised, and covered with a canopy of wood, carved in shape of a mitre. At the eastern end, a partition rising to the height of the gallery, separates the nave from the chancel, or the congregation from the priests. As one looks upon that partition, he fancies himself where Ezekiel stood, in the "chamber of imagery." Above it is a representation of the crucifixion, with the "Virgin Mother" and other female figures on either side. Beneath them are the pictures of the Almighty, of the Virgin Mary holding the infant Jesus, of St. George, and a score of others of less size. Without these visible mementos, a Greek would scarcely connect the idea of religious worship with a church. Those who think it innocent to place pictures or other sacred memorials in a place of worship, little understand the idolatrous tendencies of human nature; or, understanding this, they purposely make a pernicious use of their knowledge.

In the galleries look for the female part of the congregation. These they have exclusively to themselves; or if there be no gallery, a side of the church is assigned to them, where they are sometimes partially concealed by a latticed partition. The Greek women have "learned to keep silence in the churches;" their voice is never heard in prayer or praise.

There is nothing visible in the chancel when the curtain at the entrance is withdrawn, but the communion table surmounted by a cross, with the nails, hammer, sponge, &c., appended, that appertain to the scene of the crucifixion. From this place, the priest

is frequently passing out and in, ever and anon displaying a different change of robes, doubtless appropriate to the several parts of the service which he is conducting. The *prototype* of the sacerdotal robes and church pictures belongs not to the temple at Jerusalem, but to the pagan temples, whose ruins are lying around us. This is a historical truth, and not to be gainsaid.

The service of the Greek church is chanted in responses by two or three men, assisted by the shrill voices of boys. The music they make is indescribable, insufferable, and the words none but a practised ear can understand. Some better notes are heard when other voices in the assembly join at intervals in a kind of choros. These performances are now and then interrupted, when the priest comes out of the chancel or ascends the pulpit to read in the same nasal tones a collect or a prayer,—now facing the people, now turning his back upon them. The congregation at times participate in these *exercises*, and then all heads are performing the trine obeisance, and all hands making the sign of the cross.

Church of the Holy Trinity—Consecrated water—Baptism of the Cross.

But the present is a special occasion, and some parts and personages do not appear every day. The church of the Holy Trinity was filled densely as the men could stand, showing a solid mass of red caps. A platoon of soldiers with fixed bayonets are standing near the chancel, beneath the tall massive wax tapers. This military parade is in good keeping with the picture of St. George, the warrior Saint, mounted on his white charger in full tilt, and thrusting his spear into a red dragon under his feet. Mars is a favorite character still, though he has become a Saint and is christened with another name. Presently four or five priests, headed by the bishop in gilded robes and mitre, issue from the chancel, and proceed to consecrate a vessel of water. This ceremony, after sundry prayers and collects, is accomplished by thrice dipping the cross in the water. This over, and then such a confusion! Every one is crowding and reaching forward to get some of this consecrated water. Small vessels of all descriptions, borne high above the heads of the people, are making for the door, and that is a fortunate cup that gets out without losing the best part of its contents. The most

are satisfied to get a little sprinkling in their faces; another makes a bowl of both hands, and levying this full of the holy liquid from some passing cup, begins regularly to wash his face with it. But enough of this; and we will get out with the tide, already setting to that part of the harbor where the great curiosity will shortly be seen. In every direction the cups of consecrated water are carried off to families and friends, to be kept, perhaps the year round, for divers sacred uses.

We are fortunate in getting a station in my friend's balcony, overlooking the multitudes on the quay, and on the shipping in the neighborhood. Numberless little boats are crowding in close to the open space, where a half dozen men and boys, stripped to a tight pair of drawers, are plunging and splashing, impatient for the moment when they shall be the chief actors and heroes of the scene. But the procession is now approaching from the church, headed by tall, gilded lamps. Beneath these walk the priests, one bearing a cross, another the picture of some saint, preceded by little boys in white frocks, and holding long, burning tapers. An irregular crowd, with soldiery interspersed to keep order, complete as regular a procession as you ever see among the Greeks. All eyes are now turned towards the bishop as he approaches the brink of the water with the silver cross in hand. The divers, perched here and there on the bows of boats, are each one crying out, "Throw it here, throw it here." Another half minute, and there it goes, the adorable cross, high in air and falls six or eight rods from the shore in twenty-five or thirty feet of water. The sea foams with the plunge of the divers, a shout long and loud rises from the whole throng, and still louder, if possible, as the lucky finder is seen making for the shore with the prize in his teeth.*

The fortunate diver this year chanced to be a little boy, and the enthusiasm was the greater and more boisterous in

* This fellow is handsomely rewarded. He has the largest share of the money he is authorized to collect during the remainder of the day, both in Piræus and in Athens. Accordingly he is soon after seen with his comrades, going from house to house, bearing the silver cross on a picture of St. Nicholas, the patron saint of sailors. Last year they collected the sum of 400 drachmas, or \$66. A handsome proportion of this was given at the palace.

consequence. As soon as he reached the shore, a Russian man-of-war close by, gaily dressed in flags and with the Grecian colors flying at the mast, fired a national salute; an incident this of more significance than would at first appear; for at St. Petersburg and other Russian towns on the sea the same scene is enacted, and perhaps at the same hour, with great religious and military parade. It is, in fine, an ancient and favorite ceremony of the Greek church; and is called the "*Benediction of the Waters*,"—also the "*Baptism of the Cross*," having a historical reference to the baptism of our Savior. Millions of hearts are beating in unison with the enthusiasm we are now witnessing. Sailors are specially interested in this ceremony. Tomorrow it will be *safe* to go to sea, after days of detention in port, waiting "for the cross to be thrown." Doubtless, Neptune still takes it as a compliment; albeit the rites employed in ancient times to propitiate that divinity be somewhat veiled in these latter days under the semblance of a Christian ceremony. Nor is this the only progeny,—nay, their name is legion, that have sprung from the union of ancient paganism with Christianity in the age of Constantine the Great.

But let it not be supposed that all Greeks run after and applaud such relics of a darker age. Intelligent men blush at them, and hope for the time when such things shall disappear before the advance of knowledge and education. Some few even acknowledge the *Bible* and the preaching of the gospel as the appointed means to effect such a change. Priests *dare* not lift their voice against these superstitions, for the popular sentiment favors them; they *will* not, because "by this craft they have their living." Did the priesthood receive sufficient salaries, and were their professional *fees* abolished, superstitions would not have reached their present enormous growth. Ceremonies multiply when the priesthood find their profit in them.

Greek bishoprics—"Diana of the Ephesians."

Twenty-nine bishoprics have been created for the little kingdom of Greece, with an annual stipend of \$800 from the national treasury, in lieu of the canonical *fees* hitherto received. The perquisites allowed them also, in the shape of *fees* for officiating at religious ceremonies, &c., &c., raises the amount of their annual income to at least \$2000,

and when superannuated, they may retire upon a pension of \$400 a year. A reformatory feature in the law is, that "all payments heretofore made to the bishops by curates, monks and people, for *investiture* and as *gratuities*, are abolished." A bishop is appointed by the king, upon the recommendation of the Holy Synod, consisting of five archbishops, or high priests. Some of the "twenty-nine" are known to be favorable to the circulation of the translated scriptures, and they have called for them in considerable quantities.

Thus the means are in progress, which, with the divine blessing, will convince the people that the popular worship among them, that which takes the strongest hold of the imagination and the heart, is but little purer or more acceptable to God, than that which was paid to Diana of the Ephesians. A few rods from my house are the ruins of a temple to "the great goddess whom all Asia and the world worshipped." But the spirit of that worship is still prevalent in its full vigor wherever adoration is paid to the Virgin Mary. She it is who watches over those interests of domestic and social life, which the ancient goddess claimed as her peculiar care. Do you hear a Christian child saying, "I love God, I love Jesus Christ?" But *we* hear our Sabbath school children of tender age acknowledging, with artless simplicity, "*I love the Panagia*." And this sentiment grows with their growth and strengthens with their strength. When curiosity first led me to visit a Greek church, I was affected at the sight of a man leading his little boy to kiss the pictures of the Saints and the Panagia. This done, and he had discharged the most sacred of parental duties!

Greek Carnival.

I must tell you what is at this moment going on under my windows. A company of boys, and among them some of my Sabbath school scholars, are masquerading in all sorts of queer, fantastic dresses, and full of frolic and noise. It is the Greek carnival, which continues this year three weeks previous to the forty days fast. In all the wine shops is heard the noise of the fiddle and guitar, and bacchanalian revelry. Such is their preparation for fasting! This is a part of the Greek religion. But the time approaches when that wicked one that has been so long revealed, the Lord shall consume

with the spirit of his mouth, and shall destroy with the brightness of his coming.”

Mr. Buel was employed part of his time at the last dates, in preparing, with the aid of another, the writings of Luke for publication; for the expenses of which \$250 had been remitted to him by the American and Foreign Bible Society. The translation of Wayland's Political Economy, by Mr. Maniakes, was also passing under his revision, Mr. M. having recently come from Patras. If the means of its publication were provided, “it would be a very acceptable work to the Greeks.”

BASSAS.—Letter of J. Vonbrunn.

Advices from Africa are to the 26th of January last. Mr. Clarke and family had returned to Bexley from Monrovia in health, Nov. 13. The affairs of the mission were found by him in as prosperous a state as could have been anticipated. Three natives had been added to the church by baptism, two of them members of the mission school; and others of the native population appear to be inquirers after the truth. The following letter is from J. Vonbrunn, a Bassa youth employed in the mission for some two years as a school teacher and preacher; and contains some interesting particulars of his history and character. Mr. Vonbrunn is a faithful assistant, enjoying the full confidence of the missionary in charge. We give the letter entire.

Bexley, 22d Jan., 1847.

Rev. and dear sir,

It was with the sincerest regret that I could not write you a letter by Capt. Lawlin, year before the last, when I might have given a minute account of myself as far as necessary. In order to do so, I have embraced this opportunity. First of all, let us give thanks to our merciful great Redeemer for the many long-continued tokens of his love and grace, which, with every other blessing both temporal and spiritual, he has unweariedly bestowed upon us. To me the goodness of God has been manifested in having raised me above many of my own equals in

this country. By his providence I was conducted from this country when I was small and knew nothing at all about him, to the colony of Sierra Leone, where I was received by the Church Missionary Society into the Christian Institution at Fourah Bay; where I stayed about two years, and was appointed by the Society as one of the native assistants, for the furthering of the gospel in Africa.

After twelve years, I came on a visit to my relatives and friends here. A short time after my return to Sierra Leone, my mind was continually occupied by an ardent desire to come back home and stay to labor among these my friends for their spiritual welfare and happiness. I saw that the state in which they were was a state of degradation, which loudly calls upon all Christians, of every denomination, to come for their help; and I was again placed under the necessity to ask for a final discharge, and so bade farewell for home, considering myself as one under a peculiar obligation of caring for these people; for if I do not, who will? So I am come, having obtained leave from that highly esteemed Society abovementioned. Your servant has joined, therefore, to carry forward the missionary work in this part of the Lord's vineyard; and he hopes He will accept the service of his unworthy servant, and make him a useful instrument in his hand for propagating the gospel of his Son amongst men and for the salvation of souls.

To inform you about the conduct of the people;—when they hear the word of God, it is very good; there is not a town in this part of Africa where the inhabitants are not ready to hear attentively the proclamation of the glad tidings of the gospel. Oh, how wide is the gospel field which is spread before the few laborers here. Christians, do pray to the Lord of the harvest to send more laborers into his vineyard.

I will now present you with some instances of those happy results which are the best reward of missionary exertions, and which make urgent appeals to the friends of the mission, and should encourage them to do all they can for this benighted land. In the course of the past year, the Lord has favored us in the conversion of some of my beloved friends. Four have expressed their conviction that their old house of this tabernacle must soon be dissolved, and seemed to wish to lay up treasure

in heaven. Two of these are from the number of the students, and the other two are a father, an old man, and his son, who have given strong evidence of a saving faith in the Lord Jesus. The old man one day told me the reason why he must serve God;—he had been wonderfully delivered from harms of many descriptions, which he did not believe was in the power of his own gods, made of wood and stones, the works of man's hand. He expressed his sorrow because he was old when the glad tidings of the gospel came to this land. He begged me many a time not to cease from speaking to him on the subject of religion; and I told him, "God forbid that I should stop." Not long after, he was taken with a sickness which has now terminated his life. I asked him whether he was afraid to die or not; and if not, why? To my astonishment he replied, that those that shall be saved, God knew before he made them; so he was not afraid to die. This, and many other like conversations, I had with him when he was ill. He was sensible of the approach of his death. He was desirous to be baptized before he died; but though the body of this man did not receive the outward rite of baptism, yet we trust that his soul was washed in the laver of regeneration. His son, after having put away all his country charms and greegrees as well as his eleven wives, and married but one, we trust is now a devout and consistent Christian. The people, on seeing what this new Christian had done, one who had been their partner in all their superstitious practices,—some of them tried to raise persecution against him; but they could not

effect it well, and have altered their conduct towards him. I have had conversations with many of the people, both young and old, on the subject of religion, endeavoring to know from them what they think, particularly about the word of God, which they hear from time to time. The old people have often told me that they feel the truth of the word, but to part with their old country fashions, which have cast root deeply in their heart, they find it hard. The young persons would have gladly joined us to serve the living God, but they are afraid of the old people. Thus the old men are hindered by the old practices of their fathers, and the young are hindered or prevented by the old people. However, in the face of all these obstacles we have the promises of God, which are yea and amen in Christ Jesus. For the earth shall be full of the knowledge of the Lord as the waters cover the sea. Since my own father heard the word of God, to my own knowledge he prays regularly to God to forgive his great and many sins. In time to come, I hope I shall be able to give you some interesting account of him and his children. And may the grace of God enable me to turn many of the people from darkness to light, to pass through time agreeably to the will of God, through the merits of Christ, and to obtain at last an inheritance incorruptible, undefiled, and that fadeth not away. That this may be our joint portion in eternity, though we may never behold each other's face in life, is the sincere prayer of

Your most sincere servant,

JACOB VONERUNN.

Other Missionary Institutions.

MISSIONS OF THE WESLEYAN METHODIST MISSIONARY SOCIETY.

Europe and Mediterranean.

Ireland.—19 principal stations; 25 missionaries; 65 daily schools, conducted by salaried teachers; in which, and in the Sunday schools connected with the missions, there are upwards of 4,600 children. Some of the missionaries and teachers afford instruction to the native Irish in their own language.

Winnenden, in Germany.—1 principal station; 1 missionary agent, who is assisted by 37 coadjutors; he visits more than 30 different towns and villages. There are upwards of 700 members in society.

France and Switzerland.—10 principal stations, having connected with them many large towns and extensive districts; 24 missionaries; 3 of the missionaries minister chiefly in the English language; the remainder almost exclusively in French. Number in society 1,071; in the schools, 1,096.

Gibraltar.—1 principal station ; 1 missionary, and 4 salaried teachers ; 74 members of Society ; in the schools, 331.

Asia.

Continental India.—8 principal stations, each embracing an extensive district ; 13 missionaries ; 5 assistant missionaries ; and 62 salaried teachers. The gospel is preached in English, Tamul, Canarese, and Portuguese ; and religious instruction has occasionally been given in Teloo goo. In society 421 members. In the schools, 2,402 children, chiefly native Hindoos.

Ceylon.—15 principal stations ; 11 in the south, and 4 in the north of the Island ; 7 missionaries, 11 assistant missionaries, and 159 salaried catechists and teachers. A printing-press is established at Colombo. The word of God is ministered in English, Singhalese, Tamul, and Portuguese. The Pali and Dutch languages have also been used to convey instruction. In society, 1,240 members ; in the schools, 4,989.

Australasia and Polynesia.

New South Wales and Australia Felix.—8 principal stations ; 11 missionaries ; 31 salaried teachers. In society, 1,833 ; in the schools, 2,376.

South Australia: Adelaide.—1 principal station ; 1 missionary ; 2 salaried teachers : 290 members in society ; 326 scholars.

Western Australia: Swan River.—1 principal station ; 1 missionary ; 2 salaried teachers ; members in society, 50 ; children in the schools, 90.

Van-Diemen's Land.—4 principal stations ; 5 missionaries ; 97 gratuitous teachers ; in society, 629 ; in the schools, 994.

New-Zealand.—12 principal stations ; 17 missionaries ; 375 gratuitous teachers. A printing-press is in full and useful operation. 3,571 members of society ; 6,222 under school instruction. The gospel is preached in English, and in the language of New-Zealand.

Friendly Isles and neighboring Groups.—3 principal stations ; 10 missionaries ; 871 catechists and day-school teachers. The gospel is preached in the native languages ; the scriptures are in the course of translation, and are printed at the society's printing-press on the Islands. In society, 6,597 ; in the schools, 5,731.

Feejee Islands.—4 principal stations ; 7 missionaries ; 108 day-school teachers ; 1,070 in society : 1,235 in the schools. Various portions of the scriptures have been translated and printed at the press on the mission.

Southern Africa.

Cape of Good Hope and Namacqualand.—7 principal stations ; 9 missionaries, who preach in English, Dutch, and Namacqua ; 10 salaried and 128 gratuitous teachers ; in society, 1,241 ; in the schools, 1,758.

Albany and Kaffraria, &c.—25 principal stations ; 23 missionaries ; 27 salaried and 289 gratuitous teachers ; one printing-press. The gospel is preached in English, Dutch, and Kaffer ; translations of the scriptures, catechisms, &c., into the Kaffer language have been effected. In society, 1,592 ; in the schools, 4,268.

Bechuana.—7 stations ; 7 missionaries ; 5 salaried and 53 gratuitous teachers. In society, 698 ; in the schools, 898. The missionaries use the Sichuana and Dutch languages ; several translations have been effected in the Sichuana, and many elementary books have been printed at the mission press.

Western Africa.

Sierra-Leone.—3 principal stations ; 6 missionaries ; 34 salaried teachers ; 3,186 members in society : in the schools, 2,176.

The River Gambia.—4 principal stations ; 3 missionaries, and 3 assistant missionaries. The languages used are the English, Jolloof, and Mandingo. In society 478 ; in the schools, 414.

Gold-Coast and Ashantee.—6 principal stations ; 10 missionaries ; 12 catechists, &c. ; 47 salaried teachers ; 751 members of society ; in the schools, 743.

West Indies.

Antigua.—4 missionaries ; 8 exhorters ; 16 salaried and 148 gratuitous teachers ; in society, 2,769 ; in the schools, 1,900 children and adults.

Dominica.—3 missionaries ; 2 exhorters ; 5 salaried and 34 gratuitous teachers ; in society, 1,196 ; in the schools, 424 children and adults.

Montserrat.—1 missionary ; 8 exhorters ; 19 gratuitous and 5 salaried teachers ; in society, 616 ; in the schools, 410 children and adults.

Nevis.—3 missionaries ; 2 exhorters ; 6 salaried and 61 gratuitous teachers ; in society, 1,881 ; in the schools, 1,135 children and adults.

St. Christopher's.—5 missionaries ; 6 exhorters ; 9 salaried and 147 gratuitous teachers ; in society, 4,351 ; in the schools, 1,166 children and adults.

St. Eustatius. (Dutch.)—1 missionary ; 2 exhorters ; 1 salaried and 10 gratuitous teachers ; in society 448 ; in the schools, 75.

St. Bartholomew's. (Swedish.)—1 exhorter ; in society, 117 ; in the schools, 88.

St. Martin's. (French and Dutch.)—1 missionary ; 2 salaried and 20 gratuitous teachers ; in society, 549 ; in the schools, 288.

Anguilla.—1 exhorter ; in society, 408 ; in the schools, 242.

Tortola and the Virgin Islands.—2 missionaries ; 4 exhorters ; 40 gratuitous teachers ; in society, 1,863 ; in the schools, 505 children.

Bermuda.—1 missionary ; 1 salaried teacher ; 25 gratuitous teachers ; in society, 437 ; in the schools, 252.

St. Vincent's.—2 principal stations ; 7 missionaries ; 5 exhorters ; 10 salaried and 47 gratuitous teachers ; 6,271 members of society ; in the schools, 1,037.

Grenada.—1 missionary ; 5 exhorters ; 5 salaried and 16 gratuitous teachers ; 549 in society ; in the schools, 320.

Trinidad.—2 missionaries ; 4 exhorters ; 4 salaried and 16 gratuitous teachers ; 668 in society ; in the schools, 246.

Tobago.—2 missionaries ; 9 exhorters ; 6 salaried and 39 gratuitous teachers ; 1,438 in society ; in the schools, 583.

Demerara.—3 principal stations ; 5 missionaries ; 5 salaried and 104 gratuitous teachers ; 2,159 in society ; in the schools, 1,628.

Barbadoes.—3 missionaries ; 7 salaried and 111 gratuitous teachers ; 1,857 in society ; in the schools, 1,275.

Jamaica.—20 principal stations ; 29 missionaries ; and 1 general superintendent of missions and schools ; 55 exhorters ; 235 gratuitous and 41 salaried teachers ; 24,756 members in society ; in the schools, 3,990.

Grand Cayman.—No returns.

Honduras-Bay.—2 missionaries ; 2 salaried and 5 gratuitous teachers ; 293 in society ; in the schools, 156 children.

New-Providence.—3 missionaries ; 5 exhorters ; 1 salaried and 45 gratuitous teachers ; 863 in society ; in the schools, 394.

Eleuthera.—1 missionary ; 9 exhorters ; 56 gratuitous teachers ; 618 in society ; in the schools, 459.

Harbor-Island.—1 missionary ; 11 exhorters ; 49 gratuitous teachers ; 736 in society ; in the schools, 477.

Abaco.—1 missionary ; 5 exhorters ; 28 gratuitous teachers ; 330 in society ; in the schools, 300.

Hayti, formerly called *St. Domingo.*—5 principal stations ; 4 missionaries, and 1 assistant missionary ; 6 salaried and 19 gratuitous teachers. The languages used are English, French, and Spanish ; in society, 261 ; in the schools, 568.

Turk's-Islands.—1 missionary ; 3 exhorters ; and 32 gratuitous teachers ; 456 in society ; in the schools, 320.

British Dominions in North America.

Western Canada.—23 principal stations amongst the colonists and the Chipewewa and other Indians, to whom the gospel is preached in their own language ; 19 missionaries ; 9 catechists, &c. ; 6 salaried teachers ; 2,981 in society ; in the schools, 1,711.

Eastern Canada.—15 principal stations ; 17 missionaries ; 422 gratuitous teachers ; 4,115 members of society ; in the schools, 2,945.

Nova-Scotia.—12 principal stations ; 16 missionaries ; 257 gratuitous teachers ; 4,050 in society ; in the schools, 2,076.

Island of Cape Breton.—2 principal stations ; 2 missionaries ; 10 gratuitous teachers ; 112 in society ; in the schools, 80 children.

Prince Edward's Island.—3 principal stations ; 2 missionaries ; 36 gratuitous teachers ; 648 in society ; in the schools, 296.

New-Brunswick.—21 principal stations ; 26 missionaries ; 42 exhorters ; 274 gratuitous teachers ; in society, 3,983 ; in the schools, 2,398.

Newfoundland.—15 principal stations ; 14 missionaries ; 194 gratuitous and 9 salaried teachers ; in society, 2,499 ; in the schools, 2,091.

Hudson's Bay Company's Territories.—4 principal stations among the Indians ; 4 missionaries and 1 assistant ; 2 salaried teachers ; 204 in society ; 91 in the schools.

MISSION AT BADAGRY.

Folly of Idolatry.—The following incidents are narrated by the Rev. J. Martin, missionary of the Wesleyan Miss. Soc. at Badagry in West Africa. Mr. Martin arrived at the station in the early part of 1846.

“ I lately held long conversations with the natives in the street on the folly of idolatry, and the blessedness of serving the true God. I sat down first under a little shed in the market ; a number of people soon gathered around, to whom I preached Jesus, as able to deliver them from the fear of death, with which they candidly acknowledged they were troubled. Removing thence, I saw a female sitting in the street, having her forehead besmeared with blood ; an offering to one of the gods. On inquiry, she said she was a worshipper of

the lightning and thunder. I pointed her to Him who holds them in his hand, exhorting her to seek his mercy, and trust in his protection. She acknowledged the propriety of my advice, and at once wiped off the blood from her brow. My audience was soon large; and the subject of idolatry was brought up by several. Some declared they would never renounce the religion of their forefathers; while others listened with attention and apparent concern. 'Faith cometh by hearing, and hearing by the word of God.' Though no fruit may immediately be visible, and though many a day of arduous toil may remain to the missionary, (for the people are strongly attached to the religion of their ancestors,) yet the harvest will come, when he who 'sowed in tears shall reap in joy.'

"I went early on the morning of the 16th into the town to converse with the people. An audience being soon gathered, I directed their attention to the claims of the true God on their heart. All my words were acknowledged to be true. Presently a priestess arrived, uttering a shrill cry, and bearing in her hand a short stick, which she presented to the people: some fell on their knees, and, placing their hands on it, joined in the cry. I immediately rebuked them for it: they appeared ashamed, but tried to excuse themselves by saying their fathers did so, and they knew no better. An old man and a boy were seated at a little distance, very busily engaged in beating each a drum in honor of one of their household gods. The old man was deplorably ignorant; and was offering, I believe, sincere service. On inquiring after the god, I was pointed to a small, black, earthenware pot, containing cowries, medicine, and other articles. No less than six different deities, whose office it is to procure certain blessings for the family, and to preserve it from certain calamities, were arrayed side by side. Before them were the ashes of a recent fire, and the bones of a fowl, from which I concluded that sacrifice had been offered a short time previous. I asked them, 'Can the gods hear, or see, or speak?' To which they answered, 'No.' 'If the thief come in during the night, can they awake you, or drive him

away?' 'No.' 'If the house take fire, can they quench it?' 'No.' 'Can they themselves escape?' 'No.' Surely the 'idols of the heathen are vanity and a lie; and so are they that made them; and so are all they that put their trust in them.' I exhorted them to cast away the gods, who cannot save others nor themselves; and to seek the mercy of Him who is infinite in presence, in power, and in love. They said, 'We know no better: the Portuguese, who came here long since, bought our slaves, but told us nothing of God's book.' They would not consent to cast away their idols, but said they would come to hear the word of God.

"Walking with one, this evening, who, I believe, is a sincere disciple of the Savior, I pointed him to an idol temple, and asked him what it was. His answer proved that idolatry had lost its hold on his mind. 'It is a lie-house,' he said, and shook his head in detestation. Several times he has begged that I will go to his country, (Yaruba) to tell his people of the true God; and when at any time I have held out a hope to him that the good people in England will one day send missionaries to his land, he has clasped me in his arms, declaring he will go with me to tell his family of the Savior.

"On Sunday, the 9th, I called on Mobi to invite him to attend the chapel. The chief was sitting on a raised seat of earth, preparing soup for the next meal. Before him was seated his priest, consulting his idols, which consisted of two small earthenware pots, containing the kernel of the palm-nut, a few fish-shells, a lump of mud, bedaubed with palm-oil, and eggs, and a few cowries. On asking what it meant, I was told it was the Son of God. I ridiculed the objects of their worship as useless trash, which could neither see nor hear, speak nor move; and preached to them the 'one God and the one Mediator, Jesus Christ, who gave himself a ransom for all.' As two or three priests were present, I spoke as plainly as possible on the folly and wickedness of their doings. They promised to put away their idols; but it was only to get rid of me."—*Wesleyan Miss. Notices.*

American Baptist Missionary Union.

MISSION WEEK.

The annual meeting of the Missionary Union is held, according to the provisions of the Constitution, on the third Thursday

of May, and is immediately preceded and followed by meetings of the Board of Managers. The proceedings of the Board on the days anterior to the convocation of the

Union, have reference primarily to the events and doings of the year then closed. The Executive Committee present, by the Secretaries and Treasurer, their report of measures and progress. They also submit to the consideration and advisement of the Board the fruits of their observation and experience with respect to coming years. The Board review the past, approving or disapproving; and counsel, sanction or dissent in regard to plans for the future. The result is laid before the Union, who, in the light of it, make provision for the year to come; and the Board re-organized proceed by their executives to carry the policy and measures that have had approval into earnest prosecution. The *mission week* thus occupied, is obviously one of weightiest moment to our missionary concerns. It is *the* week of all the missionary year. It gives the last impress to the dying year, it enstamps with almost equal unchangeableness the features of the new.

Is the relative importance of our mission week, in its bearings on the object of our enterprise and on those who are engaged in prosecuting it, rightly estimated by the members and friends of the Missionary Union? Do they, do the members of the Board even, do our missionary brethren in heathen lands, take to their hearts the full import, the *all-swaying* tendencies and influences of this our "solemn assembly?" Do those who come together duly weigh and feel in what capacity, in whose name, and wherefore they are come? Do they come after the manner and in the spirit of that prototype assembly, who, on a similar occasion and by the same authority, was once gathered together in Jerusalem, "waiting for the promise of the Father?"

We cannot enter at large now into the consideration of this subject; although its seasonableness presses forcibly upon us. Influences to which we have no will to revert beyond the mere allusion, have sadly interfered in years gone by with the appropriate designs and doings of these our missionary solemnities. And it would have been strange, if, to some extent, our sense of their original hallowing and strength-

giving devotions and greetings had not been obscured thereby. But these influences, we trust, have passed away; nor are we, at present, aware of any secret root of bitterness which, if we are true to ourselves and to the missionary cause, will be likely to spring up and trouble us. Emphatically this is "our day;" this is the springtide of our affairs, which "taken at the flood" will bear us on to worthy and glorious things. But we must *know* our day; we must *know* the things that belong to the prosperity and enlargement of Zion. Above all, we must know where lieth our strength, where the hiding of *our* power. And, assuredly, if ever there is a time when the servants of the Lord, "whom He hath chosen," and through whom he is restoring the kingdom to Israel, should walk softly before Him, it is when they come up to bow at his feet, to receive of his Spirit and to inquire his will.

We adventure a word to the friends of missions who are debarred the privilege of attending in person these anniversary solemnities. Though very many may be there, a greater number cannot be present, year by year. Will they not be present in spirit; and by their fervent intercessions "constrain *Him*" to be present, who, when on earth, had not the heart to refuse the humblest suppliant that fell at his feet? Will not our *missionary brethren* be present, who are dispersed abroad in distant lands; will they not remember us in these eventful days, gathering together their little companies and verifying the faithfulness of Him who is in the midst of them? May not the "mission week" become, indeed, preëminently a week of prayer and supplication and thanksgiving, of worthy thoughts and high resolves and noble deeds, a week in which the REDEEMER OF THE WORLD, who is our God and our Lord, shall "stir up himself and awake," even unto HIS cause.

Arrival at Maulmain. — Dr. Judson and company, who left in the Fanueil Hall July 11, arrived at Maulmain Dec. 5.

LETTERS, &c., FROM MISSIONARIES.

MAULMAIN MISSION.—*Mission* July 22, Oct. 22.—*J. G. Binney* Oct. 23.—*E. B. Bulard* Oct. 22, 23.—*J. M. Haswell* Aug. 19, Dec. 22.—*H. Howard* July 22, Sept. 19, 21, Dec. 29.—*A. Judson* Nov. 27, Dec. 29.—*T. S. Ranney* Aug. 17, 26, Sept. 21, Oct. 30.—*E. A. Stevens* Aug. 19.—*L. Stilson* Aug. 19, Sept. 21, Oct. 23, Nov. 18, Dec. 29.—*J. H. Vinton* July 23, Sept. 21, Nov. 6.

TAVOY MISSION.—*C. Bennett* July 26, Aug. 10.—*D. L. Brayton* July 1, Aug. 10, Oct. 3, 20.—*F. Mason* Oct. 29, 30.—*J. Wade* Oct. 29.

ARRACAN.—*L. Ingalls* July 20, 21, Sept. 13, 16, Nov. 22.

ASSAM.—*C. Barker* Aug. 26, Nov. 4.—*M. Bronson* Oct. 1.—*N. Brown* Aug. 20, Nov. 7.—*O. T. Cutter* Nov. 4 (2).

SIAM.—*Mission* July 1.—*J. H. Chandler* Aug. 27.—*J. Goddard* June 30, July 1, Aug. 25, 26.—*E. N. Jencks* Sept. 10—17, Oct. 24—Nov. 15.

CHINA.—*W. Dean* Sept. 14, Oct. 21, Nov. 16, 19, 20—26.—*T. T. Devan* June 10, Aug. 18, Sept. 25, Oct. 22, Nov. 20.—*D. J. Macgowan* Sept. 1.

BASSAS.—*I. Clarke* Nov. 6, 10, Jan. 1, 29.—*J. H. Cheeseman* Jan. 26.—*J. Vonbrunn* Jan. 22.

GREECE.—*A. N. Arnold* Nov. 7, 21.—*R. F. Buel* Oct. 30, Feb. 1, 13.—*Mrs. H. E. Dickson* Dec. 19.—*Miss S. E. Waldo* Dec. 31.

FRANCE.—*E. Willard* Oct. 30, 31, Dec. 30, Jan. 22—Feb. 1 (2), 27.

GERMANY.—*J. G. Oncken* Dec. 15 (2), Feb. 25.—*G. W. Lehmann* Oct. 14, Feb. 3.

CHEROKEES.—*E. Jones* Nov. 9, Dec. 25, Jan. 19.—*H. Upham* Nov. 9, Feb. 26.—*W. P. Upham* Jan. 20.

SHAWANOEES &c.—*Mission* Nov. 14, Feb. 2, March 1.—*F. Barker* Nov. 14, Dec. 31, Jan. 8, 22, March 9.—*I. D. Blanchard* Dec. 29, March 1, 3, 15.—*J. Meeker* Feb 10, March 19.—*J. G. Pratt* Jan 5, 20.

OTTAWAS.—*L. Slater* Jan. 6.

OJIBWAS.—*A. Bingham* Nov. 3., Jan 5, Feb. 18, March 5, 7.

ANNUAL MEETINGS.

The American Baptist Missionary Union will hold its Second Annual (12th Triennial) Meeting with the 9th St. Baptist church, Cincinnati, Ohio, on Thursday, May 20th ensuing, at 10 o'clock, A. M. Rev. WILLIAM R. WILLIAMS, D. D., of New York, is appointed to preach the annual sermon; Rev. JAMES N. GRANGER, of Providence, R. I., his alternate.

Boston, March 16, 1847.

ROLLIN H. NEALE, *Rec. Sec'y.*

The Board of Managers of the A. B. Missionary Union will hold their 33d annual meeting in the meeting-house of the 9th St. Baptist church, Cincinnati, Ohio, on the Tuesday preceding the meeting of the Union, May 18, at 10 o'clock, A. M.

By order of the Executive Committee,

WILLIAM LEVERETT, *Rec. Sec'y.*

Missionary Rooms, Boston, March 16, 1847.

DONATIONS

Received in March, 1847.

Maine.

Portland, Free St. ch. and soc.,
H. B. Hart tr., to cons. Francis Edmond, Lewis J. Sturdevant, George Clark, and Levi F. Drake L. M., 430,00
Eastport, Washington St. ch., to cons. Charles H. Hayden L. M., 101,00
Cumberland Assoc., Judah Chandler tr., viz:—
Auburn, ch. and soc. 14,25
Cape Elizabeth, ch. and soc. 8,25
New Gloucester, ch., viz.—Colls. 19,50; Fem. Miss. Soc. 10,50; Rev. J. Ricker, for sup. of Rev. Mr. Jencks, 10,00; David Allen, for do., 10,00, 50,00
North Yarmouth, ch., viz.—Mon. con. 6,00;

Fem. B. F. M. Soc. 30,00; C. W. Reading 5,00 for sup. of Rev. Mr. Jencks; W. R. Stockbridge 5,00 for do.; Jeremiah Brown 5,00; a few friends 5,50, 56,50
Freeport, a few friends 2,25
Harpwell Neck, a few friends 3,67
Portland, 1st ch. and soc. 184,60; Mrs. Hannah Carleton 50,00; Sab. school 17,85; Sewing Circle, for sup. of a native Karen preacher, 50,00; to cons. Judah Chandler, Daniel Cummings, and Jonathan K. Morse L. M. 302,45 437,37
Kennebec Assoc., Hezekiah Dodge, of Solon ch., 2,00
Bowdoinham Assoc., viz.—Tops- ham, ch., annual col., 39,75; Rev. James Gillpatrick, for sup.

of Rev. E. N. Jencks 10,00; David Scribner, (of which \$10 is for sup. of Mr. Jencks.) 50,00; Bowdoin, Abijah Thompson 75c.; Alden Staple 50c.; to cons. Rev. Hervey Hawes L. M.,	101,00
Oxford, Assoc., viz.—Paris, Mrs. C. B. Davis 15,00; Mrs. Mary Cumings 20,00; Mrs. C. B. Waterhouse 5,00; Mrs. Anna Hamlin and daughter 5,00; Livermore, Rev. A. P. Pendleton 1,00; per Rev. J. Johnson, agent of the Board,	46,00
Kennebunk Port, Rev. John G. Naylor	10,00
Calais, ch., mon. con., 27,00; Calais Village, do. 46,00; Baring, do. 17,00; Machias Port, do. 10,00; to cons. Rev. Allen Barrows L. M.,	100,00
Saco River Assoc., Cornish, ch.	20,00
Wiscasset, John Sylvester	5,00
Thomaston, 2d ch. 52,50; Rev. L. B. Allen, for sup. of Rev. Mr. Jencks, 10,00; N. Boynton, for do., 25,00; which, with the legacy of Miss D. Hathorn, is to cons. Rev. Job Washburn L. M.,	87,50
Bluehill, ch. 20,00; mon. con. 5,00,	25,00
	—1364,87

New Hampshire.

New Hampshire State Convention, Geo. Porter tr., viz:—Manchester, 1st ch., to cons. Mrs. M. W. Lincoln L. M.,	100,00
Washington, Benjamin Smith	78,00
	—178,00

Vermont.

A friend, to cons. L. M., 100,00; Brattleboro', ch. 14,50; Townshend, ch. 16,00; Grafton, ch., viz.—For sup. of Rev. Mr. Brown 12,00; to cons. Mrs. Rebecca Hill L. M. 100,00; supply of pulpit two Sabbaths 16,00; per Rev. O. Tracy, agent of the Board,	258,50
Royalton, Mrs. Alsop Latham	1,00
Weston, ch., mon. colls., for sup. of Rev. Mr. Brown,	10,00
	—269,50

Massachusetts.

Boston, "a friend" 6,00; do., do. do. 1,00; do., do. do. 1,00,	8,00
do., Harvard St. ch., mon. con. for March,	14,58
do., Bowdoin Square Board of Benevolent Operations, Wm. C. Reed tr.,	61,61
do., Baldwin Place ch.	165,28
	—249,47
West Dedham, Fem. Mite Soc., Mrs. M. W. Parkhurst tr.,	26,00
West Springfield, 2d ch. 33,00; Colerain, Rev. Edward Davenport 50,00; do., Mrs. E. Davenport 50c.; per Rev. Oren Tracy, agent of the Board,	83,50

Worcester, 1st ch.	34,11
Roxbury, 1st ch., to cons. John B. Jones, Reuben M. Stackpole, Nathaniel Adams, and Thomas P. Smith L. M.,	400,00
Newburyport, Central ch.	7,50
Brookline, ch., viz.—Mon. colls. 275,00; ladies of ch. and cong. 56,50; gentlemen's sub. 118,50; a little girl of the Sab. school, for bibles for heathen children, 1,00,	451,00
Medway, ch.	15,00
South Hadley, Rosina Lyon	4,00
Chesterfield, Asa Robinson	15,00
Brimfield, Christopher Whiting	2,50
Middleboro', Central ch., mon. con., J. T. Wood tr.,	31,18
Newton, Theol. Inst. Soc. of Miss. Inquiry, J. W. Capen tr.,	9,00
Springfield, a young lady, for China Mission,	1,00
Haverhill, 1st ch., for sup. of Rev. E. L. Abbott, and to cons. Samuel Brainerd L. M.	100,00
West Boylston, ch. and cong., (\$1 of which is from a lady, for the Siam Mission,)	75,00
	—1504,26

Rhode Island.

Rhode Island State Convention, V. J. Bates tr., viz:—	
Wickford, 1st ch., to cons Rev. A. Judson Chaplin L. M.,	100,00
Pawtucket, 1st ch. and soc., to cons. Remember Kent L. M.,	100,00
Warwick and Coventry, ch. 10,00; Anna Titus 5,00; do., for Arracan Mission, 10,00; Sanford Durfee, for Mr. Bronson's school, 5,00; Sarah Durfee 1,00; Elizabeth Cozzens 1,00,	22,00
Providence, 1st ch. and soc., viz.—Balance of annual sub. 477,03; Henry Marchant 400,00; Rev. F. Wayland 100,00; Mon. con. for March 32,68; to cons. Rev. Dr. Alva Woods, Rev. Wm. Douglas, Rev. James N. Granger, Pardon Miller, Asa Newell, Hugh H. Brown, Thomas R. Holden, George I. Chase, and Daniel Cheever L. M., and one L. M. to be named,	1009,71
do., 4th ch. and soc. 61,00; do., Fem. Miss. Soc., for education of a Karen female on the Knowles scholarship, 25,00; do., do. 14,00; to cons. L. M. to be named,	100,00
Rhode Island Sab. Sch. Assoc., for native sch'l in Assam, and to cons. L. M. to be named,	100,00
	—1431,71

Westerly, viz.—A friend 5.00 ;
do., do., for Bur. Miss., 2.00,
Old Warwick, ch. 8.75
—1447,46

Connecticut.

Conn. State Convention,
W. Griswold tr., (of
which \$200 from ch.
in Suffield, to cons.
Rev. Dwight Ives and
Mrs. Julia A. Ives L.
M.; \$116 from ch.
and soc. in Essex, to
cons. Rev. W. G. How-
ard L. M.; and \$119
from New Britain ch.,
to cons. L. M. to be
named,) per Rev. O.
Tracy, agent of the
Board, 621,43
Danbury, 2d ch., viz.—
Mon. colls. 18,13; Sab.
Sch. Miss. Soc. 33,00 ;
Ladies' Miss. Soc.
12,62, 63,75
—685,18
Chesterfield, Lyman Stewart 2,00
Prospect, "a friend" ,45
Norwich, Central ch., for L. M.
to be named, 100,00
Lebanon, Asa A. Robinson, to
cons. him L. M. 100,00
—887,63

New York.*

New York city, "a lady," for the
Bur. Miss., to be expended
under direction of Rev. C.
Bennett, 50,00; Cannon St.
Sab. sch., No. 50, S. M. For-
ester tr., for China Miss., 30,00;
11th St. ch., Fem. Miss. Soc.,
to cons. Rev. Sidney A. Corey
L. M., 100,00; 16th St. ch., to
cons. Rev. Alonzo Wheelock
L. M., 100,00, 280,00
Cazenovia, 1st ch., to cons. Geo.
Fisher L. M., 100,00
Oakfield, Rev. R. C. Palmer 2,50
Jewelry sold 1,83; Sand-
ford 3,50; Tompkins 2,50,
7,83
Cayuga Assoc., B. Lester
tr., to cons. Rev. Enos
Marshall L. M., 164,73
Joshua Fisk 2,00; Roch-
ester, "a friend" 1,37, 3,37
Syracuse, 2d ch., R. R.
Robertson and wife, 2,00
Broome and Tioga Assoc.,
(with breast pin,) 12,00
Homer and Cortlandville,
Juv. and Young People's
Soc., to cons. Ezra S.
Gallup L. M. 160,00
Gouverneur, Fem. Miss.
Soc. 15,00
Rev. S. Goodell 5,00; W.
D. Wightman 50,00, 55,00

Turin, Mrs. J. Higby 10,00;
a friend, for Bur. Miss.,
1,00, 11,00
Sennett, "a friend" 10,00;
"a friend indeed" 5,00, 15,00
Madison Assoc., W. Coo-
lidge tr., to cons. Rev.
John Peck and Rev.
Lewis Leonard L. M.,
201,06; Hamilton, 1st
ch., to cons. Alvah Pierce
and Wm. Cobb L. M.,
200,00; Eaton, 2d ch.,
to cons. Rev. Marcenna
Stone L. M. 100,00, 501,06
Fabius, colls. 40,00; Fay-
etteville, do. 60,00; (\$20
of which is for sup. of a
Karen teacher under the
direction of Rev. C.
Bennett,) to cons. Har-
vey Edwards L. M.;
Mrs. Mary Bloomer
11,00; Elnathan Wi-
nans 5,00; Mrs. Marcy
Winans 5,00; Miss
Stimpson 25c., 121,25
Union Village, mon. con.
1,47; Solomon Morse
5,00, 6,47
Cortland Assoc. 6,50
Franklin Assoc., Wm. Stil-
son tr., to cons. Rev.
Henry Robertson L. M., 160,45
Nathan Stilson, to cons.
him L. M. 100,00
per Rev. Alfred Bennett,
agent of the Board, —1231,71
Hamilton, viz.—Madison Uni-
versity, seminary ch. 51,00;
do., Soc. of Inquiry 41,00;
Eastern Assoc. 16,00; per P.
B. Spear tr. of seminary ch.,
to cons. T. J. Conant, D. D.,
L. M., 108,00
Brooklyn, Pierrepont St.
ch., John Speir tr., (\$15
of which for Ramree
station,) 200,00, to cons.
James E. Southworth
and Wm. T. Dugan L.
M.; do., Ladies' For.
Miss. Soc. 100,00, for
sup. of a native preach-
er in China, and to cons.
Amos Allers L. M.; do.,
a widow's mite, for Chi-
na Miss., 2,00, 302,00
do., 1st ch., Young Men's
Miss. Soc., E. Lewis tr.,
donation of E. Coming, 20,00
—322,00
Spencer, 2d ch. 1,70; Danby,
colls. 6,64; do., a lady 25c.;
Mrs. Vorus 1,00; per Rev. S.
M. Osgood, agent of the Board, 9,59
—2103,80

New Jersey.

Scotch Plains, ch., in part of
sub., 30,00; Trenton and Lam-
berton, ch., in part, 3,25; Cape
May, 1st ch. 16,90; do., 2d ch.,
in part, 55,00; Haddonfield,
10,25; per Rev. G. S. Webb,
agent of the Board, 120,40

* The Treasurer is requested to state that the \$100 credited to the church in West Meredith, N. Y., in the Magazine for April, 1846, "is to be expended in support of a native teacher by Rev. L. Stilson."

Pennsylvania.*	
Laceyville, Mrs. H. Gregory, per Rev. A. Bennett, agent of the Board, Philadelphia, Wm. Bucknell, Jr., to cons. L. M. to be named,	1,00 100,00 <hr style="width: 50px; margin-left: 0;"/> 101,00
Ohio.	
Ohio Bap. For. Miss. Soc., J. B. Wheaton tr.,	139,21
Rocky River Assoc., viz.—Eu- clid, ch. 26,34; Royalton, ch. 9,56; Medina, ch. 3,37; Rock- port, ch. 3,76; Liverpool, ch. 4,27; Seville, ch. 1,12; West- field, ch. 8,70; Strongville, ch. 6,82; Columbia, ch. 4,00; colls. 9,82; socks sold 6,50,	84,26
Columbus Assoc., viz.—Johns- town, ch. 4,42; Jersey, ch. 23c.; Berlin, ch. 9,56; New- ark, ch. 1,12; annual colls. 4,38,	19,76
Lorraine Assoc., viz.—Grafton, ch. 86c.; Birmingham, ch. 10,88; do., Juv. Soc. 3,00; Henrietta, ch. 11,99; do., Juv. Soc. 4,85; Homer, ch. 12c.; Sullivan, ch. 1,40; Camden, ch. 7,10; Jackson, ch. 1,60; Huntington, ch. 1,10; Wel- lington, ch. 2,50; Avon, Fem. Soc. 8,00; annual colls. 6,07; cash by the tr. 1,16,	60,63
East Fork Assoc., viz.—Bethel, ch. 2,00; Cheviot, ch. 6,00; New Richmond, ch. 2,50,	10,50
Geauga Assoc., viz.—Little Mount, ch. 7,13; Middlefield, ch. 1,00; Chester, ch. 3,00; do., "a sister" 1,50; Munson, S. Keeny 1,00; Perry, J. D. Coolidge 50c.; socks sold 50c.; annual colls. 5,21,	19,84
Ohio Assoc., viz.—Mount Plea- sant, ch. 1,00; Madison, ch. 2,00; Bloom, ch. 1,00; Wheel- ersburg, ch. 1,00; Union, ch. 2,31; Myrtle tree, ch. 2,75; Storms Cr., ch. 4,46; Synnnes Cr., ch. 4,40; Hale's Cr., ch. 4,45; W. H. Kelly 10,00; J. L. Thompson 50c.; Matilda Chick 75c.; Thomas Gardner 1,00; Chloe Gardner 1,00; annual colls. 17,12,	53,74
Scioto Assoc., viz.—Licking, ch. 4,55; Elder Woodruff 12c.; annual colls. 8,00,	12,67
Wills Creek Assoc., viz.—Salt Fork, ch. 1,50; annual colls. 6,68,	8,18
Coshocton Assoc., viz.—2d Clark tp., ch. 1,47; Tiverton, ch. 1,30; annual colls. 6,72,	9,49
Zoar Assoc., viz.—Wheeling, ch. 5,41; Clear Fork, ch. 4,10; Morristown, ch. 4,05; Eben- ezer, ch. 2,00; Pine Run, ch. 1,95; Sandy, ch., Sarah Ed- wards, 12c.; annual colls. 6,50,	24,13
Miami Assoc., viz.—Cincinnati, 9th St. ch. 52,50; do., 5th St. ch. 11,89; do., Walnut St. ch. 22,70; do., 1st ch. 13,08; do. do. Sab. sch. 9,11; do. do. In- fant class 2,00; Hamilton, ch. 11,20; Dayton, ch. 57,00; do., Y. P. F. M. Soc., J. R. Os- good tr., 9,65; Lebanon, ch. 42,00; do., Sab. sch. 10,00; do., A. H. Dunlevy, to cons. him L. M., 100,00,	341,13
Salem Assoc. viz.—Bedford, ch. 3,00; Troy, ch. 1,00; individ- uals 7,00,	11,00
Meigs Creek Assoc., viz.—Mari- etta, ch. 20,50; Good Hope, ch. 1,25; Lowell, ch. 2,00,	23,75
Norwalk, ch. 52,68; Ashtabula, 4,00; Auburn 5,00; Mount Vernon, ch. 9,03; Owl Creek, ch. 10,00; Haysville, H. J. Hays 1,00,	81,71
(§800 of which to cons. L. M. to be named.) per Rev. J. Stevens, agent of the Board,	900,00
Indiana.	
Lawrenceburg, ch. 25,65; Man- chester, ch. 5,35; do., Silas Weeks 5,00; Martha Weeks 3,00; Samuel Dow 1,00,	40,00
Illinois.	
Georgetown, Bap. For. Miss. Soc., for Bur. Miss., 6,45; Alton, Fem. Karen Soc., Mrs. Mary Marsh tr., 11,00; Plain- field, H. Young 50c.; Prince- ton, ch., "their first fruits," 5,00,	22,95
Wisconsin.	
Wisconsin Gen. Bap. Assoc., N. C. Clinton tr.,	36,04
Iowa.	
Iowa Bap. Conv. 37,50; Daven- port Assoc. 7,50; do., ch. 10,26; do., J. M. Weitherwax 3,00; Rev. B. F. Brabrook 5,15; Washington, Rev. W. Elliot, 5,00,	68,41
Canada.	
Mrs. Lucinda Butterfield	4,00
	<hr style="width: 50px; margin-left: 0;"/> \$9048,32
Legacies.	
Clinton Co., Ohio, Miss Mil- dred Collet, Isaac Collet ex- ecutor, 25,00; Ebenezer, Ia., Rev. Wm. Morgan, 7th in- stalment, 50,00; per Rev. J. Stevens, agent of the Board, St. George, Me., Miss Deborah Hathorn,	75,00 12,50 <hr style="width: 50px; margin-left: 0;"/> 87,50
	<hr style="width: 50px; margin-left: 0;"/> \$9135,82
Total from April 1, 1846, to March 31, 1847, \$85,009,24.	
☞ The Treasurer also acknowledges the receipt of \$1000 from the Am. and For. Bible Soc., and \$1000 from the Am. Tract Soc.	

* Foxboro', Penn., in the April number of
the Magazine, should have been Roxboro'.

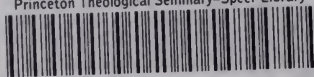
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